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THE UNITARIAN

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THE UNITARIAN

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BALANCE AND BALLAST IN CHARACTER

A SERMON BY REV. W. G. ELIOT, OF SEATTLE, WASH.

"Let me be weighed in an even balance, that God may know mine integrity."—Job xxxi. 6.

"His heart is fixed, trusting in the Lord."—Ps. cxii. 6.

All parts of the ship, from rudder to figure-head,—all that pertains to the ship,—have illustrated elements and experiences of human life and character. Helm and helmsman, pilot and sailor, compass and wheel, mast and sail, anchor and plummet, voyage and port, shoals and deeps, narrows and open sea, storm and calm, wind and sky and stars, beacon light and harbor bar and haven, have all entered the poetry of our race.

And this justifies the title of the sermon this morning. The ship must be trimmed and ballasted; and by this figure I invite your attention for a few moments to a consideration of the theme, "Balance and Ballast in Character."

I sometimes think that most of the ills of society are caused not so much by deliberate, intentional sinfulness as by lack of ballast in character and lack of balance among the elements which enter into character. A sinful ignorance, a criminal negligence, haunts the background of our lives. A cumulative carelessness surprises us with its power in many of the important issues and crises of life; and even in lives governed by great personal devotion and consecration we note a lack of equilibrium.

This lack is the cause of most of our own weakness, failures, and suffering. Will it not, then, serve us all to consider very thoughtfully and in a practical and concrete way what constitutes balance of character, what is ballast in character, and how they are attained?

I speak to those who desire to attain in themselves this greater balance and ballast. Rescue, more radical salvation, is needed for the leaking and sinking craft. All that the really good-intentioned ask is counsel and help. What they need is education, growth in mind, morals, and motives.

What is our simplest line of approach in this consideration? Shall we begin at once by instancing individual characters in whom lack of balance or ballast is conspicuous? If you will think of it a moment, you will see that this is a hopeless task. Every one of us lacks these qualities to some degree. No: let us look rather at those universal elements which are the groundwork for character, and then deduce, if necessary, from the general to the particular. Psychology furnishes our generalizations.

Psychologists of all schools, in spite of various shades of distinctions made, various explanations of phenomena, various differing analyses of complex operations, and in spite of differences as to which is primal in the several departments of our life, nevertheless agree that there are three moods or functions involved in the unity of the soul's life. These are, of course, the mind, the feeling, and the will. So conscious are we in a rough way of this distinction, and so simple and clear-cut does it seem, that we do not sufficiently appreciate the exquisite difficulty of the analysis of a single simple act, let alone the most complex operations. Nevertheless, if we bear this difficulty in our mind, the broad division above made will help us, for these three functions—mind, feeling, and will—are as necessary to the formal completeness of the soul as the possession of all the limbs and organs is to the completed form of the body; and so there is a symmetry and health among the

parts of the soul, just as there is a symmetry and health among the parts of the body.

Speaking, then, in the broadest way, ill-balance of character is always due to ill-balance among the three primal psychologic elements. The mind or the feeling or the will is weak, and then the character is to a greater or less degree unbalanced. If the weakness is radical or organic, then the difficulty of education, change, or improvement, is very great,—insanity is merely a high degree of such weakness; but, if the weakness in any faculty is not organic, but simply due to lack of training or attention, then the weakness can be changed to strength, and a greater degree of symmetry attained.

Avoiding, if possible, the entanglement of too deep and close analysis, let us see what the various types of character are in cases where any of the three parts is unduly subordinated: First, where the mental element is weak; *i.e.*, the will strong, the feeling strong, but the judgment poor. Here is the character who sees much of his time ill-spent in injudicious enterprises. As a business man, failure is marked upon his brow; as a philanthropist, he is heartful, but headless; as a parent, he is pouring out love or temper on spoiled children; as a reformer, he is one-sided; as a student, he is an apologist or an advocate rather than a true scholar; as a teacher, he is a pedagogue rather than an educator, a driver instead of a leader; as a theologian, he is a bigot instead of a messenger of light; as a citizen, he is a partisan more than he is a patriot.

The finer offices of character are often hindered or wasted or confused by lack of thought. Thoughtlessness sometimes leads to greater wrong than sin. "Discretion is the better part of valor."

Wisdom is better than enthusiasm. Obstinacy is irrational firmness. Mercy finds scanty room in the soul whose mind is set in the business of fault searching. Charity is indiscriminate and harmful when divorced from judgment.

Religion without reason becomes superstition.

What is so of others is, to a greater or less extent, true of each of us. If we are conscious of any wasted effort, if we are conscious of any of the failures in our work or character due to ill judgment or thoughtlessness, let us strive in every possible way, especially in minutiæ, to train the judgment, practise the mind to the wise generalizing from facts, from our past experiences of both success and failure and the experiences of others. Read in a less desultory way; and read slowly and carefully books which require rigid and careful thought. Let us think more ourselves,—make thinking as much a duty as the other daily tasks. In some such way, I think, one who feels ill-balanced in character through failure of the judgment may be helped.

Secondly, I would speak a moment of the types of character where the feelings are ill-developed. The ill-balance in character which finds source in the feelings is due not to the subordination or weakness of feeling as a function, but rather ill-balance among the various kinds of feelings.

Intellect is something much more simple than feeling. Reasoning is a proceeding by steps, in accord with certain fundamental ideas of the consciousness; and in the reasoning process no step can be anything but all right or all wrong any more than a step in a mathematical problem can be partly right and partly wrong, and those very steps in any process of reasoning which we call wrong reasoning are ill-named, for a false step ceases to be reasoning. It is a lapse in the process. Therefore, reasoning in its simplicity cannot be right or wrong, but is always right as long as it continues to be reasoning, and is always the simple responding of the soul in consciousness, in a process along certain inevitable lines, the inexorable path of logic.

Now, feeling is by no means so simple of analysis. There can be wrong feelings or right feelings, and feelings partly wrong and partly right. There can be many different kinds of feeling,—hope, desire, faith, love, chagrin, hate, joy, grief.

I believe that in every one's life the feelings are primal. They are the beginning and the end of all conduct; and, when we say people are without feeling, we mean they are without some special kind of feeling, and are really controlled by some other feeling. And, when we say, for instance, that a man is dispassionate in his thought, it is only that his thought is guided by higher feelings for truth or the right rather than by prejudice.

Now, if feeling is really never subordinate, then the ill-balance of character due to the feelings is not due to a disproportionate subordination of feeling, nor to any subordination of feeling at all, but rather to lack of balance among the feelings themselves.

Thus some men have a sense of justice that knows no mercy, and some men have a fulness of mercy that crowds out justice. Perfect mercy is not inconsistent with perfect justice, of course. It is the lack of the other that makes either incomplete. And right here it may be said that no perfectly good and right feelings hinder each other. In fact, every good feeling in its completeness partakes of all other good feelings, every good feeling being named by its predominant attribute. It is lack of proper balance or harmony in the quality of any feeling that mars it.

Yet more, however, are good feelings unbalanced and even overcome by bad feelings. Caution is perverted by cowardice, love is unbalanced by lust, self-sacrifice by asceticism, liberty by license, simplicity of motive by duplicity. It is goodness and badness of feeling that determines the guilt of a man. Error of intellect alone is not sin, nor effort balked. It is the feelings that give the personal moral quality to thoughts and deeds. If we would search our motives, we must search our feelings.

It is often lack of some special kind of feeling that make our lives little or narrow. What is often called narrowness of mind is really narrowness of feeling. It is because our feelings of interest are limited. Here is one who feels no interest in anything but the every-day affairs of home and business. We say his life is pretty meagre. Here is one whose life is barren of musical or poetic or æsthetic sense. Here is one of broader human interests who loves to follow in thought and feeling the history, past and present, of the doings and thoughts of his race.

And all such broadening of our interests is really a balancing or truer adjusting of the feelings.

What is so of others is, to a greater or less extent, true of each of us. Let each one consider what may be his or her dominant trait, or see if the feelings which dominate your life are adjusted to each other in simplicity and harmony. If not, bend your efforts, concentrate your judgment in adjusting the relations; hush the discord, and fill out the harmony. Let us search our hearts, and see if there be any evil way in any one of us. And, again, if any one feels that his outlook is narrow, if any one comes to feel that his thoughts and feelings are narrow, his aspirations poor and his sympathies limited, let him feed his desires until his interests in all things human grow great with the food that feeds them.

And, thirdly, of those types of character where the will is weak. Here are those whose effort seems paralyzed, in spite of good intention and judgment. If I should describe them, it would be a sad, sad story. It is the story of those whose souls have become the slaves of their bodies. It is the story of those who cannot keep their soul on top, but whose bodies trample their souls in the mud. It is the story of those who have upon their necks the yoke of sin, lured thereto by the delusion of a sinful heart, and by a perverted judgment self-deceived into the idea that the yoke of sin would always remain as easy and its burden as light as at first it seemed.

It is the awful story of Dr. Jekyll and Mr. Hyde the world over. It is the pitiful narrative of those who have meddled with drugs and fooled with medicine. King Alcohol has more slaves cringing at his heels, flattering him before his throne, or shackled to his chariot wheels, than any royal tyrant of human form. His palace is the saloon; his slaves, the weak of will; his allies everywhere are those who countenance in any degree the unrighteousness of his works and his traffic.

I saw a man, not long ago, who was on the very verge of delirium tremens. His mind was clear. He knew his condition and how he reached it and what was impending. His good intentions were uppermost in mind; and yet his will was gone, and he knew it, and felt it, and was glad to be locked up from the drink, going voluntarily to our city jail. The slave to any sin is usually possessed of the devil long before he knows it. He thinks he can stop at any time; and the ill-balance of his character, the lack of will power, is all the more clearly seen by contrast with the spontaneity of his good resolutions and the alertness of his mind to fashion excuses. The ex-

cuses of drinkers, for instance, have a dismal similarity and a fatality of weakness. He will take just one more drink, and that will be the last. Or here is a friend he hasn't seen for a long time: he will drink one final glass with him. He will drink enough to make him finish this piece of work well; and, when it is done, then he will stop. His nerves need a little stimulating, in order to get done in time. When his job is done, then it will not hurt him to drink because he is not working, and the use of the liquor does not cause him to exhaust or hurt his system; and at last, as a noted physiologist has pointed out, he will, with equal readiness of good intention and excuse, drink so as to get up enough strength to make a strong resolution not to drink. He will drink for strength to keep from drinking.

Yes, the devil sometimes lays tribute upon the conscience itself; and the man will take another drink because he thinks under the stimulant he can do more good to others than he can do harm to himself.

For utter paralysis of will there does seem to be nothing but despair; but I say again what is so of others, what is true of the illustrative types, is true, to a greater or less extent, of each one of us. Each one of us has some weakness of will that serves, to a greater or less degree, to unbalance our character. For the gradual strengthening of the will nothing is so good as practice, exercise in effort, struggle. Paupers are usually people whose will fibre is flabby, and, as Dr. Phillips Brooks has said, "not until you make men self-reliant, intelligent, and fond of struggle, fonder of struggle than mere help,—not until then have you relieved poverty." Every man and woman in their own self-discipline, and in the discipline and nurture of their children, ought to beware of any method or indulgence that will weaken the will fibre, the effort quality, the effort power, in character.

I would speak in all kindness and humility a word of solemn warning to any one of you who may be indulging in any vice or even to a slight degree in drug or medicine or liquor.

We young men need to warn each other. Believe me, the Chinaman in the filthiest opium den, and the men and women whose deeds we sometimes learn, too horrible and loathsome for the newspapers, are not in their unutterable depravity as guilty before God as young men among us—yes, among our acquaintances, and in society and in the world—whose secret lives are a shame to their mother, a duplicity before their friends, a rebellion and disobedience before God. And I beseech you, if you feel yourself becoming weaker and weaker, or if you cannot stop at once and forever, then seek a friend whom you trust and love, and make your solemn promise. That is one of the best helps, I know, and then throw yourself among the good, and avoid the evil-minded. Crowd out lower thoughts and ideas with the nobler, and try to gain a patient confidence in the cumulative effect upon character of daily prayer.

I have been trying, as you remember, to show what are the various types of character in cases where any of the three functions, either mind, feeling, or will, is weak.

I feel that I have hardly opened the subject before I must begin to fashion my sentences for the close.

There are many elements of character, taken in its unity, that we ought to think about, but which we must not linger upon here,—the due balance between mirth and seriousness, quickness and slowness, speech and silence, pleasure and duty, piety and conduct, and many more which I hope will suggest themselves to you for further thought.

And now the speeding moments bid me speak but a word of *ballast* in character. What is that?

When the cargo, however small, is well trimmed, then the ship is balanced. When the cargo is heavy enough and well fixed, so that it will not shift, then the ship is ballasted.

In character balance has to do with the mutual adjustment and proportionate arrangement of the parts. Ballast is a quantity and quality of the whole. Character, however symmetrical, must have a certain integral strength and fixed steadiness. It is the rich life and the fixed heart that ballast the life. Consecrated will and purpose, noble aspirations, holy love, tender conscience,—these are the ballast that steadies us in the stormy sea.

If a ship is foundered in the sea, it is not because of the storm alone, but because the ship is not trim or its ballast shifts. It is

not the strength of wind and wave, but the weakness in the ship; for the same waters would still have borne the ship up, the same winds would still have borne it on, if the ship itself had been stanch.

God sustains us and leads us on in our life's voyage, and it is our sinful weaknesses, our lack of balance and ballast, that makes us tremble and founder before the storm; but with balance and ballast we can give our sails to the wind, and turn what would have been destruction into strength.

THE WRITINGS OF STOPFORD AUGUSTUS BROOKE.

On Sept. 15, 1865, Stopford A. Brooke dated his preface to the first edition of the "Life and Letters of Frederic William Robertson." Fifteen years later, Sept. 15, 1880, he wrote his memorable letter to the Bishop of London, explaining his reasons for leaving the Church of England, and carrying on an independent ministry in the chapel which was his own private property,—this, as all know, proving but a temporary arrangement, terminating in his union with the Unitarian body in the earlier half of 1884.

For these days of voluminous authorship the list of his published works, extending from the beginning of those fifteen years until the present time, is not very long. On the other hand, their quality is distinctively of the first order. Successively appearing before the public in the characters of a biographer, a preacher, a writer upon literary topics, and a poet, Stopford A. Brooke may deservedly claim a high rank in each.

It was in 1859 that Robertson's sermons first became known to the American public. When, about the close of 1865, his "Life and Letters" made its appearance, in the English edition of two volumes, it found a wide circle of readers athirst to learn all that could be told regarding that wonderful, young, Broad Church preacher who, after too brief a career of successful but overstrained ministerial duty in the crowded little Trinity Chapel, Brighton, had sunk beneath a painful illness, aged only thirty-seven, Aug. 15, 1853. It is sad to think how his unique ministry, carried on under a heavy cloud of failing health and a morbid melancholy partly caused by overwork, may be said to have only won its greatest triumph after he was gone. In a few years his sermons ran through many editions on both sides of the Atlantic, one volume having been translated into German, and published at Mannheim. Thousands who had never heard of Robertson while living, now grew to love and venerate his name, which the circumstances both of his life and death almost seemed to encircle with the halo of a martyr. He himself was inclined to consider his life a failure. Could he have looked back to earth a few years later, even his morbid self-depreciation and innate humility would not have hindered him from acknowledging that, to borrow his own language, "An apparent defeat may often be a real victory."

Perhaps, at first, it seemed to some as if his "Life and Letters," despite its deep interest, hardly told us quite enough. We are all familiar with that sense of insufficiency which is apt to steal over us when some long-desired book falls into our eager hands, and we keep craving for even more than it is able to give. Himself still* a young man when he wrote it, Mr. Brooke may sometimes seem to be a little weighed down by the gravity of his subject, and vexed by a most unfounded fear of not being able to do it justice. We occasionally feel the need of a slight relaxing from its all-pervading seriousness, and cannot help wishing for a little more of anecdote and variety, for a slight sprinkling of humor and the lighter elements of life. The impression that perhaps a too exclusive stress is laid upon the sadder side of Robertson's nature is moreover directly confirmed by the latest book upon this only too rich and inspiriting subject. It was about 1886 that an Englishman, Rev. Frederick Arnold, published a very readable volume called "Robertson of Brighton," not professing to give us a new biography, but merely to supply some slight omissions, and to touch up a few points hitherto passed over, besides furnishing sketches of persons connected with Robertson in the course of his career, and presenting us with glimpses into what had been somewhat ignored,—we mean the more gay and genial side of his complex character, his capacities for wit and joyousness, that, although too often kept down by

---

*He was born in Ireland in 1832.

the pressure of an overstrung sensitiveness and the imperious demands of a too-exacting, and, indeed, a morbid conscience, were yet alive.

Unquestionably, the biographical matter in Mr. Brooke's memoir is somewhat crowded to one side by the vast wealth of letters, all of the highest interest, and ranging widely over all topics belonging to the intellectual and the spiritual life. Mr. Brooke, from the start, shows the master's faculty of making us wish for more than he has seen fit to give. He reminds us of the Greek saying, that "the half is more than the whole." He displays the artist's power of a restrained intensity and self-control. He has the poet's power of word-painting, so vividly shown in his sermons, and leading us to surmise that one of the "letters from friends" giving impressions of Robertson's personality from a few who had known him (letter E., the only one not signed), describing Robertson's reading of Tennyson's "Ring out, Wild Bells," may have been written by himself. We seem to discern Stopford Brooke's own touch in that quiet picture of the autumn evening, the dark fir-trees dotting up the lonely hillside, the western sky, with a far-off purple mountain-peak, standing sharply out against a flood of yellow light. We like to fancy that it was he himself, in his youth, who sat on the old seat under the elm-tree beside the young preacher as he read those lines, and, as he closed the book, repeated twice over, with solemn hopefulness, "Ring in the Christ that is to be." We like to think it was the future biographer who then listened to Robertson as he rose, and, leaning over the wooden fence, began reciting Keble's well-known hymn:—

"Where is thy favored haunt, eternal voice,
The region of thy choice?"

as they stood there in the evening wind, among what Keble calls

"Such sounds as make deep silence in the heart
For thought to do her part."

To what seems the strong internal evidence of this letter we may add Mr. Brooke's own words in his introduction to the American edition of the "Life": "I shall not readily forget the fervor with which I heard him read 'Ring in the Christ that is to be!'"

It is in this same introduction that he says, "We are going through a religious revolution, and it is not impossible that we shall manage it with as much wisdom as we managed, in 1688, our political revolution." No one reading through these stirring pages, written at least a quarter of a century ago, can wonder at a mind like that of Stopford Brooke having gradually worked its way through even a liberal acceptance of traditional dogmas, and come boldly out upon the platform of the liberal faith. His early orthodoxy, based, we might almost say, upon Robertson's, could not, like Robertson's, remain in that half-emancipated condition which, it may not be too much to suggest, might have passed into a higher and more liberal region but for his premature death. . . .

Reviewing Stopford A. Brooke's volume of sermons called "Christ in Modern Life," the *Church Journal* observes:—

"In clearness of diction, in delicate truth of analysis, in beauty and aptness of illustration, in earnestness and eloquence of address, he reminds his reader continually of F. W. Robertson, while in depth and range of thought, and in profundity of view, he is the superior of that almost matchless sermonizer."

These lines seem clearly and forcibly to epitomize what might be called Mr. Brooke's position with regard to the wonderful young preacher whose biography must be forever linked with his own name, and who may, in many things, be termed his spiritual predecessor.

It is an interesting and profitable task to trace throughout his works the influence of Robertson's mind. We often feel as if the seed of some thought, perhaps carelessly scattered by the elder clergyman, has been carefully cultivated and developed into an undreamed of richness and finished beauty. Mr. Brooke, indeed, as the reviewer says, is superior to Robertson in his range of thought. We have long felt that, while his own mind is fully as lofty as Robertson's, it is far broader, stronger, and more evenly balanced, without the least trace of that morbid vein which pervades and darkens even the most exquisitely tender and poetic utterances of his master. We must, however, bear in mind that none of Robertson's sermons were published during his lifetime

with the one exception of that upon the death of the Queen Dowager Adelaide, called "The Israelite's Grave in a Foreign Land." We are told in the preface that "they are not notes previously prepared, nor are they sermons written before delivery. They are simply 'recollections,' sometimes dictated by the preacher himself to the younger members of a family in which he was interested, at their urgent entreaty; sometimes written out by himself for them when they were at a distance, and unable to attend his ministry. They have been carefully preserved, and are now published without corrections or additions, just as they were found."

The English-speaking world owes a debt of gratitude toward that unnamed family of young persons but for whom we might never have rejoiced in the possession of Robertson's spoken words. It is not surprising if we, here and there, observe traces of haste, and a slight sketchiness, which alternates with passages of the highest beauty. But, when we turn to Mr. Brooke's sermons, all is polished, rounded, and perfected from the start. While sounding the spiritual depths with as much boldness as his predecessor, he does not so often become submerged and stifled, nor does he so readily lose sight, even for a moment, of the high mountain peaks of hope. We might say that—perhaps owing to his more healthy temperament—we breathe a more bracing and invigorating atmosphere. There is less asceticism in his views of existence; and the duty of self-denial, while duly insisted upon, is yet never allowed to interfere with his theories of the corresponding duty of self-development. Less mournfully and persistently tragic than Robertson, he rises up into as high a realm of spiritual poetry, and pours forth his words with even greater richness. There may be a touch of what we are accustomed to call Transcendentalism now and then. Like all poets, he cannot escape being sometimes Utopian. We enjoy the pure and stimulating air of his reverential adoration for Milton and for Wordsworth. We expand in the cheerful consciousness of his genial many-sidedness. As long ago as 1867 he declared his disbelief in the doctrine of eternal punishment. He says, "If one soul perishes forever, it is failure,—evil has won the day."

Normal and healthy humanity, in a word, exists more perfectly in Stopford Brooke than in Robertson, while coexisting with a larger and a stronger growth. Hence it can hardly surprise any one to see how his career took a turn far outreaching all that his friends or he himself would have foretold thirty years ago. There is no mistaking his ardent though liberal orthodoxy when he wrote Robertson's Life. Nothing can exceed his reverential worship of the divinity as displayed in Christ which pervades all his earlier sermons. We do not know whether, like Robertson, he had to struggle against the paralyzing influences of evangelicalism in his youth. We wonder whether it was he himself whom he mentions as some one who had been "saved from Unitarianism" by one of Robertson's interpretations of some doctrine. It seems appropriate that the volume, published soon after his formal departure from the Church of England, containing his letter to the bishop, already mentioned, should be called "Faith and Freedom."

Turning to his more purely literary labors, we find the same characteristics in his lectures on the theology in the English poets as in his preaching, with, of course, the difference that the distinctly ethical element, necessarily foremost in the sermons, in the lectures comes to us filtered through, or at least intertwined with, his criticism of the poetry. Designed, as he tells us in the preface, to supply a want felt by many who hardly care to go to church unless provided with something more of intellectual gratification than they usually find there, these lectures, whether we view them as moral or as literary nutriment, rank in the highest class. It would require many pages to deal adequately with their merits, as various and unfailing as those of his sermons, and rivalling in force and beauty any critiques upon such subjects that our language can show. It is charming to hear him declare that "humor" is the "guard of intellectual and moral sanity"; * and that "enjoyment is a necessity of life, and its morning air. It is equally vain and wicked to lessen or decry it, for we have not half enough of

* Have we not all known of clergymen who, in the pulpit, would have been saved from frightful offences against good taste by a little sprinkling of the sense of the ridiculous?

it." Lovers of animals rejoice to find him assert that "one of the things, then, that our Christianity has to get rid of is the destruction of life for the sake of sport,—of all sports which bring with them needless suffering of animals and needless irritation of men."

We have not space to discuss his spirited and concise "Primer of English Literature," among whose opening lines it is charming to find the definition, "By literature we mean the written thoughts and feelings of intelligent men and women arranged in a way which will give pleasure to the reader." A pithy formula which too many writers are now inclined to disregard, or perhaps turn upside down by persistently dwelling in the regions of a dreamy realism where the reader finds pleasure well-nigh impossible! Nor can we do justice to the grace, clearness, and high imagination of his poetry. Here is no uncertain claim to praise. Bearing traces, now of Tennyson's and now of Wordworth's influence, it is yet boldly and beautifully individual. Kingsley says of Byron that "he has the disadvantage of being always intelligible,"—a remark, we think, founded upon a similar saying of Byron's regarding Pope. This "inverted praise," especially delightful in an age when too many poets fancy that they can imitate Browning by being obscure, is also applicable to Mr. Brooke, who, always musical, terse, and strong, is always sufficiently easy to understand. No one can readily forget the beautiful lyrics "Together" and "Apart," nor the tragic story of "The Lioness," while the series of exquisite word-pictures intertwined with a mournful tale of love and grief, called "Venice," appropriately close a volume which, were it the work of an unknown author, would suffice to make him known, and, as one of the latest utterances of a man of many-sided genius, seems to fit as a sort of keystone into his fame. A new and elaborate work upon Early English Literature has just been given by Mr. Brooke to the world. This we have not yet read. But all who have enjoyed any one of his other writings may rest assured that, in this as in former cases, his own definition will still hold good, and that it will "give pleasure to the reader."

URSULA TANNENFORST.

Philadelphia.

HERBERT SPENCER AS A THEOLOGIAN.

I. HIS RELIGIOUS POSITION STATED.

It was no less a person than Charles Darwin, I believe, who first invested Mr. Spencer with the title of "our great philosopher." This title was a deserved one. The great intellectual achievement of the nineteenth century is unquestionably the establishment of the law of evolution as the dominating law of the world. This law has created a revolution in science, art, morals, and religion, only approached by the great change in our ideas that took place when the geocentric view of the universe was displaced by the heliocentric. Herbert Spencer was not, of course, the discoverer of evolution. It was an idea familiar several generations ago to Lamarck, Goethe, Von Baer, and Kant; applied in philosophy by Leibnitz, in physiology by Bonnet, and in biology by Malpighi; and in a vaguer way, as a fascinating general theory, you may find it shimmering in more than one Greek, Hindu, and Chinese speculation. Spencer's merit is not that he originated the idea, but that he first organized it into a philosophy, gave it such full and satisfactory exposition as to convince the general public of its truth, and thus became recognized as its authoritative expounder.

At the time when Herbert Spencer began to think and write upon the subject of Evolution, one of the great epochs of thought had been reached. Down to the early part of the present century the belief that the world was a machine, created in six days by successive fiats of God, and set running at once in its present completeness, was the belief which was piously held by all good Christians, and which controlled science and philosophy quite closely. But the investigations of scientific workers, especially the geologists and the anatomists, had, in the course of the next generation, fundamentally altered the conception of the origin of things to all those acquainted with the last results of natural discovery.

Still, the clergy and the literati and the common people held tenaciously to the old view of a sudden, supernatural creation, and claimed that the controversy involved the very existence of God.

How could the dispute be settled? The

usual result was (as Cazelle well describes it) a kind of tacit compromise between the contending parties, the theologians conceding the vast antiquity of the earth, and the geologists conceding preternatural intervention in the regular on-working of the scheme. Natural laws might *maintain* and modify species, mind, and life; but, when we asked as to their origin or how the transition occurred from one of these great realms to the other, a supernatural hand must be called in to lift the car of progress across the chasm. But Spencer saw that the only philosophic view was to consider everything in nature as conformed to *one* universal and inflexible order. He devoted himself, therefore, to the gigantic task of disengaging and formulating a single law, according to which life, mind, man, science, art, society, ethics, and religion have all gradually unfolded, the more complex everywhere derived from the more simple. There is nothing so seemingly independent or exalted but what has its roots in the great whole, and, as we trace out its pedigree, conducts us from historic ancestor to prehistoric ancestor, from remote to remoter antecedent, from simple to simpler type and structure, from rude components to yet more rudimental units, till at length, if we persist in our questions, we are carried back to those more general causes which determined the structure and composition of the earth during its concentration; and, eventually, we are carried back to the nebulous mass in which there existed, undistinguished into those concrete forms which we now know, the force out of which all things contained in the solar system have come, and in which there must have been, as Prof. Tyndall expresses it, "the promise and potency of all forms of terrestrial life."

This evolutionary process, leading up from the nebula to the civilization of to-day, is, of course, not a process capable of strict scientific proof. Its boldness astonished even Charles Darwin. George J. Romanes tells us how he once talked with the great naturalist, whose own theory of natural selection has done so much for the theory of development, about Herbert Spencer's system. "What an extraordinary wealth of thought that man has!" Darwin said. "When I first read his 'Principles of Biology,' I was speechless with admiration. But, on reading again, I felt in every chapter, Why! there is here, at least, ten years' work for verification." And not only does Spencer's evolution system lack verification for the present at a hundred points, but it must *ever* lack it. Where can we expect to find any first-hand testimony to it? In what race of men can we ever discover any Rip Van Winkle or Methuselah of a million times the longevity of the Biblical patriarch, who can ever testify to having observed with his own eyes such changes? And, as to verifying such a theory by experiment, none but the God who originally made the worlds has the infinite power requisite for *that*.

The evolution theory lacks, therefore, and must always lack, true scientific proof. It is simply a brilliant hypothesis built upon a thousand inferences and probabilities. But the guess is such an admirably shrewd one, summing up so many facts and laws and solving so many problems, that it has already become pretty generally accepted by the scientific world.

It is evident, then, how important is the bearing of this evolution theory and the position of its eminent author upon religion, as a factor in the future history of faith. There are naturalists to whom religion is nothing but folly. There are men of science to whom it is a subject always to be ignored or looked upon with a pitying smile, as a credulous illusion. They are like the children who, not content with looking at the rainbow's wondrous beauty, must chase over hill and dale after it, to grasp it and get its prize of silver spoons; and, finding it flee before them as fast as they pursue, deny that there was anything there to see, much less anything actually existing. To a thinker like Spencer, however, whose central principle is evolution, no property of humanity so general and persistent as religion is can be without significance. It must have a history, a cause. It must be the development of some genuine element in human nature, and therefore have its ultimate source in the universe itself. We should expect, therefore, to find Spencer in his system investigating religion seriously and treating it reverently. He recognizes it as a fact; and, moreover, as a fact that stands for something,—for much, indeed.

Ignorant assailants have called him a materialist. That is a gross misrepresentation. Spencer has said, in so many words, that he agrees entirely with Dr. Martineau in "repudiating the materialistic interpretation as utterly futile." Matter to him is only a manifestation of force, and force a symbol of the unknown reality. Of the two, he would regard it as more reasonable to translate matter into spirit than to reduce spirit to matter. Spencer's position is usually called the Agnostic. In one sense it is; but, in another, it is not. He is not an agnostic such as Hume and Comte and the French positivists. He does not limit our belief to mere phenomena and the world of sense, and *deny* to us the possibility and rationality of believing in *any* ultimate reality or divine existence behind all the changing things that eye and hand know. On the contrary, this is one of the central truths in his system,—a truth in support of which he has argued at length; namely, that *behind* all outward manifestations and finite, variable things there is an inner reality, an infinite and eternal force. This is the truth involved in all our knowledge. "An ever-present sense of real existence," Spencer says ("First Principles," page 96), "is at the basis of all our knowledge." "It is impossible to get rid of the consciousness of an *actuality* behind all appearances" (*Id.*, page 97). "This belief, which persists at all times and under all circumstances, and cannot cease till consciousness ceases, has the highest validity of any" (page 98). But, though Spencer asserts most strongly that we cannot doubt the existence of this ultimate essence, yet the moment effort is made to advance a hair's breadth further, and learn something *about* this Absolute Reality, then Spencer becomes the most outspoken and positive of agnostics. The character and nature of the Absolute, he is never tired of saying, is utterly unknowable. We cannot assign any attributes or characteristics to it. All our knowledge is of the relative: hence the Absolute cannot be known. It cannot be classified with anything else. It can be likened neither to matter nor mind; nor can either of these throw any light on the nature of the power which hides in the universe, nor give any hint of what sort of an existence it is. The discordant peculiarities of religious systems refute one another. To find the truth, we must cancel all except the abstract truth, common to all theologies and common to all science, also. And this abstract truth which both the religions and the sciences teach is that "all things are manifestations of a power that transcends our knowledge" (page 100, "First Principles"). Especially must the prevalent conception of the ultimate reality as a personal God, who possesses wisdom, love, will, and righteousness, be rejected. This is a point on which Spencer strenuously insists. Such a conception he regards as merely a symbolical conception of the unverifiable, illusive kind. Such personal attributes, derived as they are from our own human nature, do not elevate, but degrade the Unknowable, and are an unworthy assimilation of the ultimate cause to the likeness of finite and feeble humanity.

The current theologies are then, to Spencer, simply inconceivable. How, then, are we to account for the almost universal prevalence of religion among all races? Is it an accident in human history, or one of those weaknesses of human nature which we shall outgrow? In accordance with the principles of evolution, Spencer must find a natural basis and cause for it, which advance in knowledge and the progress of the ages only transforms from shape to shape, from lower to higher stages. To find the germ of the idea of God, we must go back, according to Spencer, to the dreams of the savage. In these dreams the savage seems to himself dual. While his body lies in his tent, immovable in sleep, his other self, he fancies, goes forth to visit whatever places he dreams of, and the double of his friend or the ghost of his departed companion comes to talk with him or show himself to him. And, when in his dream he sees or talks with a living friend or a deceased companion, it is their double or ghost, he believes, with whom he has held intercourse. Thus arises the belief in ghosts, to whom sacrifices are made at the grave, out of reverent affection; or, if they were cruel and terrible during life, propitiation is made to avert their anger and the possible receiving of injury from such a subtile and mysterious agency. Little by little, the chief of these ghosts, the captains of the bands of departed ancestors, are exalted into gods.

Out of these funeral rites worship took its origin. The poverty of his speech leads the savage to name his kinsmen after animals, plants, or trees; and so afterward, when the real man has become by lapse of time a mere memory, he is confounded with the natural object, and these are worshipped as real ancestors. By means of similar confusions between great chiefs and the mountains, the sun, moon, and stars, after which the chiefs were named, nature-worship in all its various forms arose. "There is no exception," says Mr. Spencer. "Using the phrase ancestor-worship in its broadest sense, as comprehending all worship of the dead, we conclude that ancestor-worship is the root of *every* religion." ("Sociology," vol. i., Eng. ed., p. 440.)

Thus in course of time are formed the conception of the great ghosts, or gods. At first, they are quite material and human in their appetites and form, like the men of whom they were the double; and they are supposed to consume flesh, blood, bread, and wine, and to have human limbs and organs and passions. But, with advancing civilization, these conceptions become sublimated: the divine ghost is dematerialized, ceases to be thought tangible, and next becomes inaudible and invisible. The theologic ideal is modified to fit the varying social needs. At first depicted as a fierce and terrible Lord of hosts, the deity is painted over, as the military system yields to the industrial, into a god of boundless love and mercy. What, then, may we infer will be the future of religion? Based thus upon an erroneous ghost-theory of the savage mind, will it not fade away, and finally disappear before the light of modern knowledge?

One of the old fabulists has a good story of a clodhopper who was watering his ass one moonlight night, and when the ass, by disturbing the water, destroyed the moon's image in the tub, the fool thought his ass had drunk up the moon, and so killed the poor creature to recover the moon. Just so many worthy but timid divines, on the one side, and many conceited iconoclasts and sceptics on the other, confound the idea of God, in the tub of popular thought, with *God* himself, and, when their poor reflection of the Divine is disturbed, think it is all over with the Supreme.

Herbert Spencer has been keen-sighted enough to see that the Divine Reality abides, however much the images of him, which our reason forms, may be jarred. These images form again, in better shape, after each successive generation's handling. Religious history, Spencer finds, has two lessons for us. In the first place, he asserts, the process of a gradual refinement of the idea of God, dropping more and more of the human characteristics still attributed to him, will go on, until the idea of God shall be emancipated from the limitations of intelligence, will, or other personal elements, and the religious consciousness, "by disappearance of its limits, becomes a consciousness which transcends the forms of distinct thought, though it forever remains a consciousness."

"On the other hand," says Spencer, "it is irrational to suppose that the religious consciousness, naturally generated as it has been, will disappear and leave an unfilled gap." False as the savage's ghost-theory was, "the primitive religious conception held within it a germ of truth."

The final outcome of that speculation commenced by the primitive man is that "the power manifested through the universe distinguished as material is the same power which in ourselves wells up under the form of consciousness."

The conception to which the investigations of modern science tend "is much less that of a universe of *dead* matter than that of a universe everywhere *alive*." The progress of knowledge is constantly increasing our wonder, disclosing new marvels, and enlarging the sphere for religious sentiment.

Hereafter as heretofore higher faculty and deeper insight will *raise* rather than lower this sentiment.

Thus Spencer comes to the very threshold of an elevated theism, when his agnostic theory suddenly calls to him to halt; and he pulls up his steeds of thought with the check-rein,— that, after all, although this necessity we are under to think of the external energy in terms of the internal energy gives rather a spiritualistic than a materialistic aspect to the universe, further thought obliges us "to recognize the truth that a conception given in phenomenal manifestations of this ultimate energy can in no wise show us what it is" (page 19, "Insuppressible Book"). "And the very notions of

cause and purpose are relative notions belonging to human thought, which are probably irrelevant to the Ultimate Reality transcending human thought" (page 22, "Insuppressible Book").

Such, in brief outline, is Herbert Spencer's thought upon religion. I think it contains both important truth and serious error. In a second article I shall give it careful examination, with a view to separating between the two. JAMES T. BIXBY, Ph.D.

New York.

MODERN SAINTS.

The mediæval saints were not practical enough to meet the wants of society. Their wonders did not reveal any law for the mechanic or farmer or thinker. They were more like the marvels of those magicians who make a palm-tree rise up in a moment in some public street, or who make a rope stand up in the open air. Wonderful exploits, but the gardeners cannot grow such palms in their fields, nor can the sailors and house-painters make use of such ropes. Thus the saints of the Middle Ages could not in any manner blend their power with the daily needs of humanity. A Druid made a little snow fall, and a Christian saint commanded it to melt; but the affair was too local and limited to be of any national value. The Druid made darkness come, and the Christian turned it into light; but the public did not dare count upon a longer day in winter or hope for nights without need of a candle or lamp. Six saints, travelling through a hostile country, made themselves invisible; but the public could never make any general use of their art. Thus much of the spiritual power of those centuries was able to produce only a lonely event. The story of "Jack and his Beanstalk" tells us that his vine wound around the horns of the moon; but that story has never been able to help the common vines of our field to climb any higher on string or pole. Thus the wonders of the Middle Ages did not unveil any principles. Indeed, they ruined the study of principles, because they made the people think only of miraculous incidents. Thus, at last, witchcraft became more prevalent and attractive than science and philosophy.

The American saint is a much less wonderful person; but his exploits make permanent changes in the whole continent, and unveil some general orders of sequence. He cannot make a tree grow in an instant and fade away while you are climbing it; but he can redouble the public love of trees, —can turn the hearts of cities toward great parks, where the millions can be cheered and taught beauty; he can make the fruit grow large and sweet on the branches. He cannot make himself invisible while he is journeying through an enemy's country; but he can make enemies into friends, and then travel through their territory in a flying car. The neighbors get in and travel with him. In the dark ages, if a man wandered outside of his township, he might never return. Each castle had a wall and a ditch, because foes were only a few miles apart. In those places it was a piece of good fortune if some one saint could render himself invisible; but the American saint takes away all the hostility that can harm, takes away the wall and the moat, and travels three thousand miles safely, not because he is concealed, but because he has sixty millions of friends. Thus the greatest miracle is not that one which snatches a Christian away from a frenzied mob, but that one which educates and civilizes the mob. The former was only an ephemeral event, the latter a wide and lasting salvation. The student of history can easily find the line at which the world passed from strange events over to true and beautiful principles.

If the governor of the Flowery State had succeeded three or four months ago in carrying out his plan of checking the degrading and degraded pugilists, he would have illustrated well the quality of the American saint. His soul did not pour out its power upon the magic of some fakir. It did not ask us to come and see Saint Somebody go without food forty days or make a little snow fall in summer. He saw millions of American youth waiting to read about blows and blood; he saw these youth beating, at times, each other in imitation of certain bloody ideals; he saw the poor mothers of the nation trying to teach their sons to do right in a country that permits men to disgrace the reputation of the brute kingdom; he saw the vices of betting and cruelty drawing new life in an age that ought to deal swift death to such corruption; he saw

his own State made the resort of fighters and gamblers, the land of beauty invaded by barbarian infamy; and, to avert such a varied moral calamity, he rallied the forces of his soul.

The governor of a State in the Far West sent word that the fighters need not come hither in search of barbarism, that the confines of civilization had rapidly spread over prairie and mountain! But who is making this trouble for the men of blows and knock-downs and blood? The new kind of saint is seen pouring his power into great principles.

A thoughful writer said not long since that the overthrow of slavery has not brought as great blessings to our Negroes as it has to our whites. Our Africans are still idle and aimless, but our whites are full of new truth and new zeal. They are taking hold of the present, and are catching glimpses of a great future. This the Northern man can believe; for he notes the new progress of manhood and womanhood, and finds here and there large and impressive areas of a new moral power. To the impatient the change for the better is not rapid enough, but it comes with that pace with which all goodness has come. Christ has been coming to the Church for eighteen hundred years, and has not yet fully reached pulpit or pew. One of the sweet pictures of to-morrow is that of the South educated, moral, poetic, populous, happy, and beautiful.

So far as the Christian saints ever lived the lives ascribed to them, they are worthy of some honor. We hope Saint Sebastian helped the archers, that Saint Giles was kind to beggars, and that Saint Catherine would help men out of unbelief; but we must admire more the modern advocates who are made by the wide teachings and demand of the new civilization. Saint Anthony was the friend of dumb brutes, but our age prefers the method and love of Henry Bergh or George T. Angell. This new care does not assume the form of a dream. It is the visible sweep of science and morals.

As principles acquired volume and momentum in 1776 and made this republic by a rush of mental power, so intelligence and religion make a new protection for the animals subject to the cruelty of man. St. Anthony may have planted some seed, but our age has made it yield a great harvest.

These new saints do not shut themselves up in some den and then spin wonderful stories for a biography: they move out into the populous world, and make laws in behalf of animals and utter divine morals for all the higher souls of the human tribes. Mr. Ingersoll seldom grows more earnest or more eloquent than he became in a recent address, when he denounced those savages of England and America who dissect the horse and the dog and the bird while the helpless brute is in full life. The heroes of to-day are not dealers in miracle and magic: they all simply act in the arena of public conduct. Their power is like that of Niagara,—not hidden, not uncertain, not magical, but visible, natural, and tremendous.

Love or sympathy must be infinite, because it must include a world. We have no right to dislike an Arab or a Chinaman. We have no right to cause pain needlessly to the lowest form of life. The heart must think no love worthy unless it is infinite. Suppose you had treated kindly a thousand poor children, could you therefore afford to kill or torment just one small child? The answer at once comes that benevolence has nothing to do with numbers. It must love the ten millionth waif or dove as it loved the first. Can you say I shall treat all human beings kindly, but I do not intend to waste my sympathy on horses and dogs? If you can say this, then you have no sympathy. It and you are strangers. You have never met. You might as well say that you will love beauty on Monday and Tuesday, and will hate it all the rest of the week. The human soul is a unit: it cannot be divided, and made to love a free man and hate a slave.

A saint is a soul so condensed as to be a power. It does not spread over a vast expanse, like a sea: it tumbles over a ledge, like Niagara. Men become great not by their learning and wide sentiments, but by their limitations. Greece and Rome helped educate Gladstone, but Ireland made him. He reads the classics with ease, and has written on all questions of criticism in classic letters; but his power appeared only when he came to the rights of a distinct race. He had to concentrate to become visible.

Charles Sumner and Wendell Phillips were broad in all the meanings of that word, but their fame came at last from their narrowness. They espoused the cause of the slave, and became immortal. Saint Francis was a poor saint of the birds when we think of these saints of the slave. Perhaps no American ever surpassed or equalled Charles Sumner in learning, language, taste, and rhetoric; but all these equipments were turned into an avalanche by a single cause. He smote a great wrong, and thus the vast fuel of learning turned into flame.

By looking back not far we can see the saints of womanhood. Fifty years ago woman had little ambition, little education, little hope. By slow steps some soul began to plead in her behalf. Those pleadings were received with derision or anger. The pleaders increased in number and in courage. These new orators had to be narrow, that they might be strong. Whatever their education and their taste, they must make their blows fall upon one obstacle. Last summer many of these toilers met, and saw that their concentration upon a single task had made a wide and deep impression upon modern life. Narrowness had become breadth, fanaticism had become beauty. We do not know what Saint Cecilia did for music, nor what Saint George did for England, nor what Saint Nicholas did for the children of the fourth century; but, when we come to the lives of these latter-day saints, we see the nation grow nobler where their steps have fallen. Oh, these terrestrial saints! They have no angel wings, no halo, no calendar in the Church, no incense, no prayers; but they have a great, happy world! This nation belongs to them, its crude ore melted by their fire and moulded by their art.

Other saints are to come. Great minds educated and informed will take up some task, and inspire it and complete it. The earth is a vast arena of action. God is its wise and generous taskmaster. His children are all made great and happy by their labors. He would not have permitted Jesus of Nazareth to toil so patiently for humanity if a great task were not a great destiny. Out of the education and high emotions of our age statesmen ought to arise. The great past ought to come back, and redouble the wisdom and power of the Hamiltons and Jeffersons and Jacksons.

Saints of arbitration ought to arise who will disarm Europe, and make the thousands of millions of dollars that are going into war go into the world of peace. Within our century seventy disputes between nations have been settled by arbitration; and, perhaps, seventy wars have been averted. Italy is now sinking under its debt of $2,500,000,000. France owes $6,000,000,000. Thus all the monarchies are rendered poor and miserable by the awful taxation that robs peace and enriches war. Whence shall come the men who shall turn their learning, their rhetoric, their eloquence, their genius, against the old barbarian resort of murder in battle, and shall make peace stand forth in an infinite beauty? These saints of arbitration need no help of miracle or magic. They can stand on science and morality and happiness, and smite an old monster to the death.

The lesson is clear. Possess a broad education and a broad love, but do not be an urn that may hold, but be a drop of sparkling dew, be some flash of lightning, or a flying sunbeam, a falling tear, an eloquent word, the friend of some helpless one, the hero of the home or of the nation, or of some great human advance, and thus all be enrolled as the terrestrial saints of God.

DAVID SWING.

Chicago.

UNITARIANISM AND UNIVERSALISM.

It has been my fortunate privilege to mingle intimately with both Universalists and Unitarians, having had a pastorate of three years over a Universalist church, and two pastorates, aggregating a considerably longer period, over Unitarian churches. One thing that has often caused me great surprise in my conversations with Unitarians and Universalists has been the lack of definite knowledge on the part of each of the religious position of the other. The misapprehensions of the Unitarian belief by Universalists, and of the Universalist belief by Unitarians, have seemed to me quite remarkable. Starr King once said that "the two bodies were too near kin to get married," when asked why they didn't unite.

This may be true. They are certainly too near kin to be separated by ignorance or misunderstanding of each other. I have been asked a great many times as to the difference between the two churches, and have explained as briefly and clearly as I was able. Latterly I have adopted a new method in replying to such inquiries. My present formula is somewhat to this effect: "No, I think I don't care to talk about the *differences* between Unitarians and Universalists. If you wish to know about their *points of agreement*, I shall be most happy to tell you." And for the limited opportunities of a casual conversation, I am sure this is much better than to take up the time with a critical account of distinctions. Because in this way it is possible to give to inquirers a speedier conviction of the general agreement between the two religious schools.

In the more ample time of a paper, however, with its freedom to follow the subject uninterruptedly, it will be profitable for me to depart from the formula just mentioned, and to speak first of the distinctions between the two bodies, and finally of their agreements, which I now proceed to do.

First, there is the separate origin. Unitarianism, as a distinct phase of Christianity, has had an existence almost from the age in which the books of the New Testament were written. When you read in your ecclesiastical histories of the Sabellian heresy and the Arian heresy, you are upon the ground of direct Unitarian ancestry. These "heresies" were in their time very powerful. Arianism was at one time the "orthodox" religion. But Trinitarianism triumphed; and the opposing beliefs were branded as heresies, condemned and forbidden. They were never, however, extinguished. In various remote corners of Europe the belief that God is one, and not three, survived until the Reformation. Then, in the universal upheaval of thought, the prescribed belief sprang into life with many intelligent and educated people. We find it in Hungary, in Poland, in Spain, in Italy, in England. Its apostles were Francis David, Lelius and Faustus Socinus, and the martyr Michael Servetus. In Hungary and in Poland it established churches; and those of Hungary, having passed through many fierce persecutions, still exist. The two members of the Socinus family, uncle and nephew, wrote much upon controverted matters in theology; and from them the faith which opposed Trinitarianism became known commonly as Socinianism. The first anti-Trinitarian preacher in England was John Biddle, a contemporary of Oliver Cromwell, who befriended him, and who, for conscience' sake, spent most of his life in prison, as was the fate in those days of most people who dared to differ from the majority on matters of religious belief. In the eighteenth century the faith took somewhat larger form under the teachings of Theophilus Lindsey, who left the Church of England in order to be free to advocate it, and Dr. Joseph Priestley, the eminent scientist, who, for similar reason, left the Presbyterian faith in which he had been trained. From the time of Lindsey and Priestley the belief becomes known as Unitarianism.

But, notwithstanding its long and honorable ancestry, it would be very easy for American Unitarianism to make too much of its ancestral connection. As a matter of fact, our faith has had almost an indigenous growth upon the soil of the New World, and came to be the mother of a separate sect from much the same causes as those which forced Universalists out of the orthodox fold. New England Calvinism was, in the last century, particularly bleak and grim, its bleakness relieved principally by the lurid flames of that devouring pit in which it had boundless confidence. It sought to win souls to God by showing how great and terrible was his power, and how, for his *good pleasure*, he had a right to damn them all, and actually had damned all but the favored elect. It depicted man as a monster of iniquity, refusing to allow that in his unregenerate state there was or could be any good thing in him. It taught the absolute deity of Christ, and that the only hope for lost humanity was through the sufferings and death of God the Son upon the altar of God the Father's invincible justice.

There came a time, as was inevitable, when the intellect and heart of society could endure such teaching no longer. There was a double revolt. Scholars declared against the dogma of the Trinity, upon which, as taught, the whole scheme of Calvinistic theology seemed to rest. Simultaneously the sturdy common sense—the sense of fair play and justice—declared against the horrible

doctrine of endless torments. The one protest took form as Unitarianism, the other as Universalism. But at the beginning and for many years the two movements ran in quite distinct channels, and with little recognition of each other. There were elements common to both. But other elements were in sharp contrast. The early Unitarians stopped short of the dogmatic declaration that all would be saved. Indeed, they have never reached that point, and probably never will. The early Universalists on their side were Trinitarians, strong believers in divine sovereignty and in the doctrine of the atonement. Where they differed from Orthodoxy was in asserting, with tremendous emphasis, not that the atonement was for the elect few, but that it was for all. Rev. W. C. Gannett, in his admirable memoir of his father, Dr. Ezra Stiles Gannett, states the distinction very clearly in the following paragraph. Referring to the years following the American Revolution, when religious protests began to be heard, he says: "Other critics more enthusiastic, and therefore more exasperating, were abroad. Here and there a Baptist 'member' broke out in condemnation of election and eternal punishment, and forced a hearing about his county for the gospel of universal salvation. No Deists or Freethinkers there. Rather they out-evangelized the Evangelicals. It was text against text between the two. The bright promise was only promise, because most literally spelled out from words of Revelation. At first their revolt was purely of the heart, not of the head. English Mr. Murray founded 'Universalism' on the doctrine of vicarious atonement; and next to him in fame among the early preachers was Winchester. Both were Trinitarian and Orthodox enough save on the point that the Bible pledged salvation to all. In the enthusiasm of this one discovery, a few itinerants went about, mainly through the countryside and among the common people, gathering little groups of open dissenters. . . . Murray came to New England just before the war; and before the end of the century the scattered country groups had met time and again in general convention, had assumed a name, and publicly organized themselves a new sect. Nor was this all. Under their eager scanning more truth broke out from the Bible word. Their faith in the doctrine of the Trinity and the Atonement speedily began to waver; and soon after 1800, at the impulse of a few outspoken men, both ideas were discarded by the majority of the denomination." *

In 1803 a convention of Universalists was held in the town of Winchester, N.H., and there and then a Confession of Faith was drafted and adopted which has been ever since the authoritative declaration of Universalist belief. It is in three articles, and reads as follows: —

UNIVERSALIST PROFESSION OF FAITH.

ARTICLE I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

ART. II. We believe that there is one God, whose nature is Love, revealed in one Lord, Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

ART. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

The strength and the popularity of Universalism lay among the *un*common minds of the common people. Few of its early ministers were men educated in the schools; but they were men of character, of strong native intellect, of conviction, and of great familiarity with the Bible. As interpreters of Scripture upon the ground of its infallible authority, they were simply intellectual athletes. Marvellous in our eyes are some of the tasks which they performed.

Whatever the *reading* of a text, they would demonstrate conclusively that its *meaning* was universal salvation. This side of their work has, it may be admitted to-day, a little bit of humorous suggestiveness. But their service to Biblical theology was really very great, aside from this. They placed Scripture against Scripture, and declared that the announcement that "God is Love" must be the final test of all doctrine. Then came their recruits, learned in the "original Hebrew" and "original

* Memoir of Dr. Gannett, p. 42.

Greek." And under their expositions people awoke to the salutary knowledge that the English rendering of a noun and adjective in a dead tongue is not to be accepted out of hand as summarily disposing of the destiny of mankind. The words translated "everlasting" and "eternal," they brought abundant authority to show, were susceptible of other meaning than infinity of duration. And, taking up the general subject of punishment, they argued successfully that, as referred to in the Bible, it was disciplinary and restorative, not vindictive and without aim save to cause suffering. Not a few eminent scholars in the orthodox churches have reached identical conclusions upon these points with the Universalist commentators, among whom may be mentioned Dr. Edward Beecher and Archdeacon Farrar; while Unitarian scholarship, whenever applied to the question, has sustained to this extent the Universalist position. There can be no question whatever that the influence of Universalist Biblical scholarship has had much to do with modifying the dogmatic character of orthodox or Evangelical teachings. Even where Universalist conclusions are not wholly accepted, conventional Christianity has taken on milder form, and has admitted a larger hope.

The early Universalist preaching was quite after the manner of the preaching in the apostolic age. Men, filled with the enthusiasm of a new discovery, travelled from place to place, speaking in private houses, in barns, in school-houses, now and then in a meeting-house, when they were so fortunate as to secure admission to one. Along with their zeal for the new interpretation went generally, it must be conceded, considerable bitterness against the old. Nor is this to be wondered at; for they were literally a "people everywhere spoken against." Joint debates were common, when some champion of the doctrine of endless punishment would contest before an audience with the Universalist for the Biblical foundation of his belief. I think the general verdict of impartial history would award to the Universalist preachers the superiority in these debates. They certainly were convincing to a great many intelligent, logical people, who dated their abandonment of the orthodox doctrine to some such occasion, when, in their opinion, it was weighed in the balance, and found wanting. Sometimes a church would be founded as a result of a debate. But, whether in this way or from earnest presentation of their views alone, the early itinerants established many Universalist meetings throughout the older of the Northern and Western States.

Then came a controversy within the Universalist ranks which very much hindered ecclesiastical growth. It was believed and taught by some that punishment was entirely confined to this life. Whatever the character of the person, entrance into the future state meant liberation from sin and the penalties of sin. This type of belief became popularly known as "Death and Glory Universalism." It was the extreme recoil from the cruel presentation of divine justice in the old Calvinism. Not avowed by many, it was yet sufficiently prominent in Universalist preaching and teaching to give to the whole movement a considerable degree of discredit. The orthodox seized upon it, and held it up in their sermons and writings as the legitimate outcome of doubt regarding the strict endlessness of punishment. Charged with holding beliefs similar to or identical with Universalists, the Unitarians of that day were quick to disavow any relation with a phase of thought so unphilosophical and so opposed to discriminative justice. The sound judgment of the majority of Universalists led them very shortly to thrust aside this "Death and Glory" belief. But its effect in the religious world remains to this day to cast an undeserved odium upon Universalist theology. It is the common opinion of orthodox Christians that Universalist teaching is to the effect that, without respect to character, all persons, good, bad and indifferent, in passing from this world go direct to the mansions of heavenly bliss.

It is to the credit of Universalist theology that it has had since the days of the controversy just mentioned a steady development in the direction of larger views, as well as in connection with its Biblical exegesis and interpretation. Its religious philosophy, to-day, has assumed a position entitling it to the respectful consideration of the greatest thinkers. It seeks and finds in the great truth of the Christian revelation that man is a child of God, a strong position on which

to plant its conviction that God will ultimately redeem his every child. As to the question of this Christian revelation it finds it affirmed by the universal human consciousness in its loftiest moods. I believe no intelligent Universalist would take exception to the following as a brief statement of his profoundest convictions:—

First, that God had a purpose in creating mankind; and, second, that, unless his will is defeated, that purpose must in the end be achieved. Third, that it is inconceivable that the thing created should be greater or more powerful than its Creator, and that therefore a possible defeat of the divine plan is not for a moment to be considered. Fourth, the purpose of creation in the mind of God is evidently the development in mankind of strength, wisdom, and goodness. Fifth, this purpose will, in accordance with the conclusion just noted, in the end be accomplished.

When this great consummation shall be reached, no Universalist that I know anything about undertakes to say. Punishment for sin will last as long as sin lasts, and as much longer as may be necessary for the good of the sinner. Discipline will be adequate, justice will be done with every offender. God is just. But justice is goodness, and to punish forever would be as diabolical as it would be unjust.

Now, if there is any logical defect in this fabric, I should be glad to have it pointed out to me. Never yet have I been able to detect it. It is grandly humane. It is thoroughly reasonable. As a rule, it is controverted by Orthodoxy simply and only upon Biblical grounds. They admit that it is humane and reasonable. But "God's ways are not as man's ways," they say; and the Bible says, "These shall go away into everlasting punishment."

And what is the relation of Unitarianism to this feature of the modern Universalist belief? Well, speaking for a majority of Unitarians, it is a very near and sympathetic relationship. If there is a difference, it is in this: We are not quite so confident in the ultimate outcome. There seem to many of us to be practical difficulties. I recollect that some one—was it Artemas Ward?—said, "He believed in Universalism, but thought he should like to pick his man!" The question of divine sovereignty and human freedom is a great one. How far are we free? That we are at liberty to go to awful lengths of depravity we know well. Are we free to go to such length as not only to temporarily disable, but entirely drive away that divinity within whose possession constitutes one a child of God? For my part, I do not feel competent to answer the question. Sometimes, when I hear of some marked exhibition of fiendishness on the part of a man or a woman, the thought will come, "What is there in such a person to build a better life upon,—so heartlessly, awfully wicked?" I know what my Universalist friend would say. "This fiendish wretch," he would tell me, "exists by God's permission. He did not create himself. He was the inheritor of a dark, passionate temper, always urging him to the commission of some act of destruction or rapine. Is not divine justice some way concerned to bring him out of the pit and make a man of him?" And to my Universalist friend I confess I can make no reply. To argue against God's will and power to redeem I have neither heart nor desire. But, in spite of all, the doubt returns; and I catch myself repeating: "Is such a person not cankered through and through? Is there in him anything to redeem, anything to build a better life upon?"

And so, while no Unitarian to-day believes in endless punishment, many are unable to declare it as a *certainty* of conviction that *all* will find the heavenly life. We prefer to say we "hope" for such an outcome. Browning well voices the posture of mind which Unitarians, who have faced the subject down, generally hold, when he says,—

> "My own hope is, a sun will pierce
> The thickest cloud earth ever stretched;
> That after Last returns the First,
> Though a wide compass round be fetched;
> That what began best can't end worst,
> Nor what God blessed once prove accurst."

And why is this not enough? Why should we seek to make dogma of that which in the very nature of the evidence can never be more than speculation, however logical? God is good, and the thing that *is* just is the thing that will be. Eternal righteousness holds the world. While the soul lasts, there is hope. I can't help thinking that this is the utmost we have a right to assume, either from the testimony of the

New Testament or from the experience of life. And it seems to me that deep wisdom has been shown in limiting human certitude to conviction of these truths. For, unless my understanding of human nature is quite astray, the ground of moral appeal is stronger because of the limitation.

In almost all other matters modern Universalism and modern Unitarianism stand upon essentially common ground; and I am glad that movements for closer union are afoot. Perhaps Unitarians have something in the spirit of their religious philosophy which would be of value to Universalists. Perhaps we should be the steadier for closer contact with the mild conservatism of our sister religionists, and the stronger for alliance with their better, closer church organization. We have quite too much in common ever to pose as antagonists; and, if we cannot become one as to outward organization, we certainly ought to maintain a sentiment and policy of hearty co-operation. All hail the day, then, when the spiritual descendants of Ballou shall strike hands with the spiritual descendants of Channing, in the enthusiasm of faith in the "one God and Father of all, who is above all, and through all, and in all"! In such alliance there will be great promise for the future of liberal Christianity, and an assured gain for the practical work of religion in the world.

CHARLES E. PERKINS.

Iowa City, Iowa.

AFTER THE READJUSTMENT, WHAT?

There has been much insistence among liberal people upon the necessity of a readjustment of religious beliefs to fit the facts and the conditions of the present time. Such insistence has not been out of place; and, as we see the hesitation in changing, which, despite our optimistic temper, we must admit still remains, it would seem that such insistence will not be out of place for many days to come. There are those now who accept all the results of scientific research, and at the same time hold to religious beliefs which have not changed for centuries. They apparently do not see the conflict. There are others who want to accept the results of research, but also spend much energy in trying to explain them in terms of the same unchanged religious beliefs. Neither of these courses is reasonable. There must be such a readjustment as will bring the sentiment of religion to express itself in terms of to-day's language. And, for the interest of the religious sentiment itself, that readjustment must be thorough and sincere. That is one side of the matter, and it must first of all be readily accepted and tenaciously held.

There is, however, another side which is not always seen, but which must be seen if the view is to be complete. While it is undoubtedly true that we must adjust our religious beliefs to new conditions and always be ready to adjust them again, yet, as a matter of fact, there is no necessity for such a continual change. With the most of us one general readjustment is about all that will be made or that need to be made. New facts and conditions do not come so fast as to necessitate a complete revolution every few days. There may be shifting in minor matters, but the general position remains about the same. After we have abandoned certain traditional beliefs, and adjusted ourselves to the position where reason is acknowledged the guide, there will hardly be any fundamental changes during the ordinary lifetime. One should be ready to change, but it is likely that the occasion will not come. The general principles remain fixed, and smaller accessions can commonly group themselves around these without serious disturbance.

To be continually readjusting would certainly be to keep one's self in such a state of excitement that growth would be impeded. Not to hold anything firmly for fear that it may not be altogether true, or to hold anything loosely in constant expectation of change, is to exclude one of the essentials of growth. It is seldom wise to take up the seed after it has once been planted in good soil. It is best to find what is thought to be good soil, and then to allow the seed to remain there until it grows. If a person is continually moving from one house to another, his time will all be spent in ordering express wagons and in packing and unpacking; and he will have no satisfaction in *living* anywhere. He should find a house with modern improvements, and not be content to poison himself and family with gases escaping on account

of an old and imperfect system of plumbing, or even with many inconveniences which belong to old houses. But, when a healthful and convenient house is found, it is certainly worth while for him to wait there long enough to have it warmed, to enjoy some companionship with his family, and to go out from his home to do some work for his own sustenance and for somebody else.

It is all very well to be looking continually for new light in religion; but it is not well to be so constantly and intently looking for it that there is no reading or walking or working by the light already with us. To be sure, one must keep his eye upon what is before him; but his main business is to be walking where he is.

There is a vague impression prevalent that those who have not a creedal form of belief have nothing permanent, nothing stable. This is a serious mistake. If one has made a complete readjustment of himself to present demands, he has then a position which will in all probability remain with him throughout his life. It is as definite to him as any formal statement could make it. It has for him, if he gives himself over to it, as much power of stability as any creed; and it does not have the hindrances which inevitably cling to assent to a formal statement made for the many. The world need not cease moving, in order to have perfect equanimity. What we should do is to put ourselves into a system such as law and order make, and then to do our work as we follow our orderly courses in that system. Surely, it would be unwise to insist still that we are resting on the turtle. We want to move with the planets. But what we need specially to remember here is that it is not the comet which is to be admired most, although it may attract more notice for a few days.

It is possible that liberal people are peculiarly liable to fall into the error here indicated. They have changed their beliefs, and are ready to change again. They must not, on that account, think that their religion consists altogether in changing. Conversion does not here, any more than elsewhere, at once bring perfection or open paradise. Dissatisfaction is sometimes felt because the person who has felt it is not ready to settle down and look around for a moment. It is possible that he knows that "charity" ought to be translated "love"; and he readjusts himself, and so translates it. But it does not seem to sound well. Then let him read it several times, and he will begin to feel its power; and soon "charity" will be the word which will seem strange. And that is what must be done in all cases where a change occurs. That is what is to come after the readjustment.

Now, I cannot but think that here is a point of immense importance. Our religious beliefs, after readjustment so as to be reasonable, must be allowed to yield us their power. If they are true, they have more for us than can come from the novelty of their immediate acceptance. By thinking longer upon them, by seeing round about them, by speaking of them, and by living them for a time, they themselves reveal a grandeur which we did not dream at first that they contained. It is not enough to give accceptance to what is thought to be true. It is more to meditate upon it, and thus to see the treasures hidden from the unaccustomed eye. You do not expect your new home to have everything convenient at once. It will become convenient in a short time if you will only wait.

There are those who refuse to readjust themselves because they are so comfortable where they are. There are also those who grasp at every new and odd thing with a childish eagerness, not being satisfied with anything for a moment. Which is the most unreasonable others must judge. Neither is commendable. If calm judgment is used and the true accepted, it is not likely that anything will be immediately made known which will necessitate or warrant a complete revolution. If we are right in our fundamentals, we may use externals to which we are accustomed. But, if we are constantly shifting about, the fundamentals are likely to suffer from lack of attention. It is well to gather fresh and wholesome food, but the gathering is not everything. It is necessary to eat and digest, if nourishment is to be had. That is, these truths of what we call liberal religion are worth more than the mere superficial acceptance of them, and the mere recognition that they are truths. They are worth holding to until they give us their blessing. They have a force which comes alone when we begin to dig down,

and to find out how deeply they are rooted, and thus how stable they are. They should become sacred to us; and, as with us sacredness cannot be imposed from without, they must gain it by association. The song which has reasonable words, but which is new, can yield to us its musical content only when we have sung it often enough to be familiar with it. Likewise, it is folly to cast aside a song after once singing it, when the casting aside is instigated by an unhealthy passion for novelty. It is not too much to hope that even words which seem new and strange now shall by and by seem holy.

The readjustment is only the first step. Then comes the discovery of the significance of that to which we have changed. The enchantment of these truths must be found. That truth must not remain in the mind: it must go down into the heart. I do not say that the beliefs of liberal religion make sweeter lives than certain traditional beliefs; but I do say that they ought to do so, and will do so when they reach down from the understanding and touch the emotion. Only one instance: the doctrine of evolution, accepted with its full consequences, must be made to have sacredness and to yield spiritual power. But this can come by no half-way readjustment or half-hearted acceptance. We must surrender to these beliefs fully, trust them implicitly, and hold to them tenaciously.

When such beliefs have been transformed into spiritual power, they will be more effective in convincing and blessing men. Spiritual power cannot easily be resisted. The healthy nature demands it. If we but knew it, just here is the opportunity for our most advantageous work.

It is as we are looking in this direction that we see the mighty significance which worship has for liberal people. If readjustment in itself were all, worship might be abandoned with less loss. It is not all. The truth is to take form in song and prayer. It must be made to touch our experiences. It is to be taken into the holy of holies within us. It is to join intimately with our aspirations and to walk with us along the path of duty. Our beliefs have spiritual force for us if we but hold to them long enough to become accustomed to them, and are willing to use the means necessary to obtain it from them. So shall such beliefs be glorious as well as true, strong as well as plain, lovely as well as sure. After the readjustment, the *power*.

HENRY T. SECRIST.

Milwaukee, Wis.

TWO SERMONETTES.

I.

"TAKE NO THOUGHT FOR TO-MORROW."

Opinions are wide apart as to just what Jesus meant by these words. But we may at least believe that he would have men concern themselves about to-day rather than about the future, knowing that, if to-day be well cared for, the morrow will be safe. Thus understood, what a lesson of life this utterance brings before us!

What is a day? Surely, it is not alone the passing of the time between the rising and the setting of the sun. It is not alone the coming and going of twenty-four hours. A day is not a day in reality, unless the time it represents be hallowed by at least one high thought, one good deed, one task well performed. A so-called day, whatever may be its length in hours, is really a day only when it is made to count for God, when it leads man a little nearer the ever-enlarging ideal.

How great is the value of the ever-present now, that precious portion of time forever newly dawning upon us, and full of tasks to be done and glories to be won! How plainly is it wise to be thinking mostly of to-day! Wrote Helen Hunt Jackson:—

"One day at a time! But a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That, according to each, shall be our strength.

"One day at a time! 'Tis the whole of life;
All sorrow, all joy, are measured therein;
The bound of our purpose, our noblest strife,
The one only countersign sure to win!"

Every to-day as it comes and goes should mark, if not an epoch, at least a step forward in life. But, alas! it is to be feared that to-days do not count thus to the majority of men and women. Why not? Is it

because they possess a wrong theory of life, and know not what is the true purpose and destiny of a human soul? Is it because they look only to the future, and not to the present, dreaming of the good things which they hope will be theirs, and forgetting that a man reaps only as he sows? Do they expect the world to go on to its fulfilment while they sit idly by, trifling with the present moment, letting pass forever opportunities for usefulness and growth? Would that all men understood that they were created to be workers with God, not alone in the next life, not alone in the declining years of this life, not alone to-morrow, but to-day! The great and everywhere heard cry is for present workers. The seed-time is now upon us,—yes, the harvest-time is already here; and shall we put off until to morrow that which should be done now? God forbid! If for any reason we have failed to go out to the by-ways and hedges to redeem; failed to offer the cup of cold water or to act the part of the good Samaritan; failed to love the Lord our God with all our might, mind, and strength, and our neighbor as ourselves; failed to live up to our great and ever-present opportunities,—may we act no longer such an unworthy part in the drama of life, but awake, and in all earnestness set about doing *to-day* that work of God which our hands find to do.

"Up, my soul! with clear sedateness
  Read heaven's law, writ bright and broad!
Up! a sacrifice to greatness,
  Truth, and goodness,—up to God!"

II.

"WORK OUT YOUR OWN SALVATION."

The great plan is that every soul must work out its own destiny. No human being is born under a lucky star: all are born, as was Jesus, into a grand world of *possibilities*,—born to be (if they will) saviors of their fellows. Their advent song of the angels is "Glory to God in the highest, and on earth peace, good will toward men."

Says Bulwer, "Every human being has a work to carry on within, duties to perform abroad, and influences to exert, which are peculiarly his, and which no conscience but his own can teach." So all are not born to exactly the same work in life, any more than all are created to look alike. There must be an infinite variety. In the vegetable world there are leaves and leaves, but no two are exactly the same. Some are round, some are pointed, some irregular in outline, some have serrated edges; some are red, some are green; some are at the topmost branches of the trees, some upon the lowest branches, some at the outside, some in the inside; some are seen, some are not seen. But each fills its own purpose. In the same way God has a separate and special work for each soul to do; and that work is honorable, and leads to exalted ends when not turned from its true course.

All men cannot be bankers or railroad presidents, all cannot be poets or eminent divines; but all may know that, no matter how humble their sphere of action, if it be a true one and well cared for, the end is good, and they are workers with God. May we say, "Blessed be drudgery"? Yes, out of what one man calls drudgery another will get very rich blessings. The work that is given us to do in life we should accept cheerfully, even if it be the digging of ditches or the carrying of mortar. Nobleness of life is what counts, not the mere sphere of action. Character is immortal. Earthly occupations soon pass away. It is well to remember that the most beautiful flowers often grow in the lowliest and the most neglected spots of earth. In the same way pure souls and undefiled are often found in lonely and lowly walks of life. God is as much in the lowly as in the exalted places; and, where he is, no one need be ashamed to be. Therefore, even if our present labor seems too humble or too hard, let us not chafe and fret, but go manfully forward, feeling that it is God's work, and knowing that, in doing it faithfully and cheerfully, as for him, we shall be working out our true destiny.

"Teach me, my God and King,
  In all things thee to see;
And what I do in anything,
  To do it as for thee.

"To scorn the senses' sway,
  While still to thee I tend;
In all I do be thou the way,
  In all be thou the end.

"All may of thee partake;
  No thing so small can be
But draws, when acted for thy sake,
  Greatness and worth from thee.

"If done as by thy laws,
E'en servile labors shine;
Hallowed is toil, if thou the cause,
The humblest work divine."

LEVERETT R. DANIELS.

South Natick, Mass.

PSYCHE.

If it be true, as legends say,
The soul had wings those æons far away,
Death is no more the change I dread;
Borne from life's chrysalid instead
To the blue sky, my native air,
A Psyche curiously fair.

Some touch of sin, they say, defiled;
Like poisoned shaft, it pierced the tender wing;
Let it be so, love must restore;
The soul, through this, its open door
Of grace, must find its higher sphere,
Joyous beyond its sorrows here.

I saw an insect weave its shroud,
Then lie like any dead thing in its tomb,
Till one fair day, in strange disguise,
It straightway rose before my eyes,
A gorgeous phantom, wondrous fair,
In garb, methinks, the angels wear.

O'erturning this one leaf, I read
The dearest lesson, Nature's best of all:
That death itself is to the soul
Only the transit to its goal;
That the psyche, passing out of sight,
Has plumed its wings for clearer light.

If love's own purity restores
The broken wing, let such pure life be mine,
And love unfeigned, that I may fly,
Like some song sparrow to the sky,
Out of life's sedge, with sweeter song,
For never one remembered wrong.

MARY WOODWARD WEATHERBEE.

THE JEWISH MESSIAH AND HIS TIMES.

Messianic hopes do not appear in the Old Testament till the time of the Kings. None are to be found in the Hexateuch, although a few passages are sometimes quoted for the purpose of showing the contrary, notably Genesis iii. 15. After the nation of Israel had been divided under Solomon's son and prophetism became a recognized institution, various gifted and thoughtful men began to teach their countrymen the principles of morality and to project their ideas into the future. Israel had become separate to some extent from the surrounding heathen, and felt a measure of compactness in consequence. But flourishing times were past; and sadness must have possessed reflecting minds as they compared the present with the past, the national deterioration with the time of David.

Messianic hopes are not necessarily connected with an individual. They were at first indefinite, referring to a national future of happy conditions, when religion should pervade the minds of the people generally and the united kingdom of Israel be a glory among the nations of the earth.

The name Messiah is not used by any writer of the ideal king who was expected to reign over regenerated Israel in the future. Its application to him seems to have been derived from Psalm ii. 2, where, however, it refers to an ordinary Jewish king, and from Daniel ix. 26, misinterpreted. The name was used among the later Jews and the early Christians.

Messianic hopes varied with the times and with the prophets who uttered or wrote them. Their development proceeds from the indefinite to the definite and individualizing. At first they were merely hopes of better times, as in the third and fourth chapters of Joel. Afterward they were attached to the house of David, as by Amos ix. 11–15, where an individual of that house was supposed to arise as the restorer of the theocracy; as also by Micah v. 1, etc., Isaiah ix. 5, 6, and Jeremiah xxiii. 5.

Zechariah gives the ideal king the appellation of the Branch; but this may be a collective noun for a dynasty, as Kuenen thinks. The hopes of Ezekiel are drawn out in detailed and definite features (chapters xxxiv. 23, etc., xxxvii. 21, etc.). These hopes afterward revert to the indefinite. In and after the Babylonian exile the hopes are vague, and the deutero-Isaiah either thinks that Jehovah himself will be the deliverer and restorer of the nation or that Israel itself, purified and refined, will be its regenerator. The latter idea is not confined to one prophet; for Haggai, Malachi, and Zechariah have it also. The Book of Daniel exalts the future Messiah to divine rank, for it speaks of his coming in the clouds. In the Jewish Apocalypse called the Book of Enoch, whose parts are loosely connected and which was probably interpolated by Christian hands, the Messiah is said to have existed in heaven before his birth, and a heavenly kingdom to arise. The writer was influenced by the Book of Daniel. In other

respects the statements respecting the coming kingdom differ essentially from those of former prophets. The Messianic kingdom is the fifth of the world's monarchies, introduced after a time of great trouble, everlasting, unchangeable, and connected with the resurrection, as also with the judgment. The apocryphal books which touch on the national future contain only indefinite hopes. Neither Philo nor Josephus speaks of any Messiah. Probably they had no belief in the ideal king of the prophets, and entertained but feeble hopes of their nation's future glory. They looked on the past with more admiration than to think of any future which might be superior to the times of David and Solomon. A passage in the Sybylline oracles resembles the supernatural rank ascribed to Messiah, saying, "God shall send from the sun a king," although much the same language is used in another place of Cyrus.

The expected Messiah is described by the prophets, who speak of him as a majestic king who rules over the restored theocracy as God's representative with wisdom and righteousness. Peace prevails throughout his flourishing dominion. No enemies disturb or tarnish its splendor. The throne of this divinely gifted king was to be set up in Jerusalem. The deutero-Isaiah's description is the highest proceeding from any true prophet:—

"Unto us a child is born,
Unto us a son is given,
And the government rests on his shoulders;
And his name is called
Wonder-counsellor, mighty hero,
Evermore-father, prince of peace."

As to the hopes and aspirations which the prophets fondly indulged, they were not only political, but moral and religious, as might be expected from the theocratic spirit of the Hebrews. Their character was of a mixed nature. Not only was the Davidic dynasty to be restored, but all exiles brought back, and the separated parts of the nation to be reunited, the expected kingdom to be elevated and enlarged. Its duration was to be eternal, accompanied with continual prosperity. Idolatry was to be rooted out of the regenerated nation, righteousness and truth in the ascendant. The reconciliation of Jehovah with his people was to be attended with a general revival and heightening of the religious spirit. The victory and spread of true religion was to prevail. Everything was hoped from the favor and love of Jehovah. Out of the description of different prophets, a beautiful picture could be formed of this happy kingdom. But, alas! it is only ideal. The glory of the future remains unrealized. No Davidic dynasty is destined to arise; nor shall any Jewish Messiah reign over an Israelite kingdom such as the glorious patriotism of the prophets gave birth to. It was a dream of the theocratic spirit. The golden age will never brighten another Israel.

SAMUEL DAVIDSON, D.D.

London, England

LOST OPPORTUNITIES.

TO A. E. S.

You ask me, dear friend, if I had not some article I had not used that I would read to a few friends. It occurs to me that I can write you a letter which may answer the purpose. The thought came over me, if I were in heaven, where I hope some time to be, and I knew an earthly friend were longing to hear from me how it all was,—what an *it* that is!—if I had met other friends, and what was the surest passport to entrance there, how quickly should I write if I could. That power is not given to the happy heavenly ones. But to us is given a foretaste of heaven in the blessed privilege of sympathy, which Abraham Lincoln said "is the privilege of the poor." But we, who cannot call ourselves poor, may share this privilege, though daily we neglect so to do.

An article of mine, written for the *Christian Register*, had an odd fate, considering its title, "The Lost Opportunity." It was accepted by the editor, our dear Mr. Mumford. But at his death it could not be found. Tossed into a waste-basket or hidden in a pigeon-hole, it was lost to sight, though dear to my memory, which could only recall the incident that suggested it.

This was a poor man's singing in an aisle of Park Street Church during one of the Moody and Sankey revivals. What he sang most gloriously was, perhaps, "Rock of Ages." Thin, poorly clothed, not prosperous, as the world counts prosperity, he had

evidently found the kingdom of heaven. Appreciating his piety and gift of song, I think it was my impulse to thank him by saying that his song touched the finer chords of the heart as tenderly and strongly as did Sankey's.

But I did not do it. How often will you and I continue not to do it? I lost an opportunity of conferring a blessing; for, as he returned to, perhaps, hard toil, his heart would have sung to think that his outburst of joy was felt by men as well as angels. I lost the opportunity, and losing a paper treating of the topic was poetical justice. Good intentions, lost opportunities, are haunting ghosts of the soul, only to be exercised by some later friendly word or smile. Don't be afraid of giving them by the fear of being officious or cranky. Be willing to be cranky in a good cause. Almost all of us are in bad ones.

There is no pang so sharp, so persistent, in the loss of a friend, as the clear sight which then comes to us of how we have failed in this respect. What sunshine sympathy diffuses even into dreary lots,—the feeling that so and so is sorry for us, however indifferent the mass! How much sunshine is diffused in a neighborhood in times of desperate sickness, when heart and flesh fail, by an offer of service, a gift of flowers, or some delicacy difficult to procure! how much sunshine in a church by an appreciative word to the minister (who has few enough, bearing as he does the cares and woes of many hearts), or a word of approval to some fellow-worshipper, who does not talk of his trials, though he has not a few! The older I grow, the more sure I am that approval (not flattery) does a world of good, while blame or criticism, unless most lovingly administered and with wonderful tact, hardens the heart already sufficiently tried.

If we go to the city, nobody seems to know us and we know nobody. In dear old nodding Boston, when the cows and handcarts and hacks had the right of way, we walked comfortably, strolled I may say, and met many a friendly, familiar face. Now, for dear life, we run the gauntlet of the electric cars, and are propelled into one to our relief as well as alarm, if we are so fortunate as to know the right post,—the white post. Ah! the woe-begone glances I cast before I learned the rôle! The strangers we meet nowadays in the city are not happy, judging from their worried brows and hurried gait. But in those crowded thoroughfares and hot shops there are opportunities for courtesy and consideration not to be lost. And, when one walks about his humble village, better, however distasteful, to wag one's head like a mandarin than, with uplifted gaze, to sniff the air, wilfully unconscious of our fellow-passengers on the familiar way. When we no longer meet them, we shall be sorry to have lost the opportunity of recognition. One does not always want to bow; but, what is still stranger, I am told one does not always wish to pray. I greatly admire Emerson's grace, "We acknowledge the Giver." How can one help doing this constantly?

As a rule, I am principled against writing more than four pages to one letter. It is enough of the persistent *ego* for one time, though egotism is never so permissible as in a familiar letter. But one must not cross those four pages unless he relishes his friends in gold-bowed spectacles. As I cannot echo Phillips Brooks's sprightly audacity when he asked his little nieces at the close of some of his charming letters, "Isn't this a beautiful letter?" I will say I meant well, I have done what I could.

P.S.—Why do women like postscripts? Is it because, never tired of talking, something comes into their heads when they are supposed to have stopped?

Does not this explain those "last words" (men hate) in the hall, after a too long visit in the parlor,—those "last words" at which the husband growls inwardly, as he tries to deafen his ears to the chatter of his wife's visitors, and fasten his attention on his newspaper or magazine? A genteel but not gentle boy once threatened me somewhat to this effect: "If you don't go, I'll kick you down the steps!"—a rough but perhaps needful lesson. I fear his indulgent mother did not rebuke him for his incivility. The mothers are not always innocent of young America's rudeness.

Why does a postscript ramble? Because, escaping the dignity of the main letter, it makes up its mind to talk as it pleases. A dear friend told me he thought my style would be improved by putting a very little of Gail Hamilton into it. At all events, it

is delightful to put on our slippers, throw aside our "best bib and tucker," and sit down to give an account of the charming visit we have paid to the "stay at homes,"—what this one said, what that one wore, and all the delightful courses set off by choice china and glass and fragrant flowers. These commonplaces of existence, our daily food, are not to be despised, if we are careful not to abuse them by losing the opportunity of a generous construction of what others say and do.

Have you read "Ships that pass in the Night?" It stands my test of a good book, —it furnishes so many thoughts worthy of quotation. Its satire is incisive and balanced, its pathos tender and true. It says of one of its characters, "She found more than once that she was learning to measure people by a standard different from her former one, not by what they had *done* or *been*, but by what they had *suffered*." The book is sad, but not overpoweringly so. Here is another quotation: "That flash of light which reveals ourselves to ourselves had not yet come."

When it comes, I think we are not so ready to lose an opportunity of helping or blessing another, and we seek to acquire "presence of heart" as well as "presence of mind." ELIZABETH P. CHANNING.

*GATES OF GOLD.**

Two Golden Gates I clearly see
As I look forth at morn or night;
And both give riches unto me
Of hope and light.

Through one the great ships pass the bar,
White-winged for flight from shore to shore,
To anchor safe in ports afar,
The voyage o'er.

And through the other souls of men
Set forth to cross a mystic sea,
To seek, in lands beyond our ken,
Their destiny.

We cannot see that continent—
The shore the storm-tossed sailor hails—
Where these brave ships shall float content,
And furl their sails.

Nor yet may mortal vision here
That other far-off land behold,
E'en when, on ebbing tide, we near
Faith's Gate of Gold.

But we may trust the mighty deep,
The favoring wind, the guiding star,
And Him who o'er each bark will keep
A watchful care.

And thus upon that utmost shore
Our faith foresees this happy fate,—
That we shall find at last, once more,
A Golden Gate.

EDWARD B. PAYNE.

Berkeley, Cal.

*From Berkeley, the seat of the University of California, and the home of the author of this poem, one may look across the splendid San Francisco Bay and straight out through the famous "Golden Gate" (which forms the picturesque entrance to the Bay) over the Pacific Ocean.

PROPOSED REVISION OF THE CONSTITUTION OF THE NATIONAL CONFERENCE.

Pursuant to a vote passed in September, 1891, by the National Conference of Unitarian and Other Christian Churches, the Council appointed a committee of seven to consider all propositions for a revision of the Constitution, to recommend such changes as might be deemed expedient, and to publish their conclusions six months before reporting the same to the next session of the Conference. The Revision Committee consisted of the Rev. Messrs. E. B. Payne of California, E. E. Hale, C. C. Everett, M. J. Savage and C. G. Ames of Massachusetts, J. W. Chadwick of New York, and Mr. W. B. Weeden of Rhode Island.

At meetings of the committee held March 17 and 19, 1894, at 25 Beacon Street, Boston, there were present Messrs. Hale, Savage, Ames, and Weeden; and the views of the three absent members were presented in writing.

After deliberating over seven different schemes or plans of amendment, the committee, by unanimous action of the members present, agreed to report and recommend for adoption the following:—

MODIFIED FORM OF CONSTITUTION.

The Conference of Unitarian and Other Christian Churches was formed in the year 1865, with the purpose of strengthening the churches and societies which should unite in it for more and better work for the kingdom of God. These churches have inherited the Christian and Unitarian names. Recognizing these names as the symbols of universal religion,—or of freedom, progress, truth, and righteousness,—we welcome to fellowship and co-operation all of every name who can unite with us.

ARTICLE I. The churches and other organizations here represented unite themselves in a common body, to be known as the Unitarian National Conference.

ART. II. This National Conference shall be composed of such delegates, elected once in two years, not exceeding three from any

church or other affiliated organization, as may be accredited to it by a certificate of their appointment.

ART. III. The Conference shall meet biennially, at such time and place as it may designate at its successive biennial sessions, unless otherwise directed by the Council.

ART. IV. Its officers shall consist of a president, six vice-presidents, a general secretary, and treasurer, a Council of Twelve, including the general secretary and treasurer, of whom not more than half shall be ministers; and a Committee on Fellowship, consisting of twelve,—three from the Eastern States, three from the Middle and Southern States, three from the Central Western States, and three from the Pacific States, who shall be elected at each meeting, to hold their offices for two years, and until their successors are appointed.

ART. V. The Council, during the intervals of the biennial sessions, may fill vacancies in the board of government, and shall have charge of all business having reference to the interests of the Conference, and intrusted to it by that body, which is hereby declared a purely advisory one.

ART. VI. The National Conference, until further advised by its experience, adopts the existing organizations of the Unitarian body as the instruments of its power, and confines itself to recommending to them such undertakings and methods as it judges to be in the heart of its constituency.

ART. VII. This Constitution may be amended at any regular meeting of the Conference, by a vote of not less than two-thirds of the delegates accredited thereto, provided public announcement of the proposed amendment has been given three months in advance.

[It will be seen that the changes recommended consist of a new Preamble, an abridgment of Article I. and of the name of the Conference, the omission of Articles III., IX., and X., with some minor changes that seemed warranted by experience.]

E. E. HALE, *Chairman.*
C. G. AMES, *Secretary.*

Boston, March 23, 1894.

[To enable our readers the better to compare the proposed new Constitution with the old, we print the old below.—ED.]

PREAMBLE.—*Whereas* the great opportunities and demands for Christian labor and consecration, at this time, increase our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God, and the building up of the kingdom of his Son,—

ART. I.—Therefore, the Christian churches of the Unitarian faith here assembled unite themselves in a common body, to be known as the National Conference of Unitarian and Other Christian Churches, to the end of energizing and stimulating the denomination with which they are connected to the largest exertions in the cause of Christian faith and work.

ART. III.—The American Unitarian Association, the Western Conference, and such other theological, academic, or humane organizations in our body as the Conference may see fit to invite, shall be entitled to representation by not more than three delegates each.

ART. IX.—Reaffirming our allegiance to the gospel of Jesus Christ, and desiring to secure the largest unity of the spirit and the widest practical co-operation, we invite to our fellowship all who wish to be followers of Christ.

ART. X.—While we believe that the Preamble and Articles of our Constitution fairly represent the opinions of the majority of our churches, yet we wish distinctly to put on record our declaration that they are no authoritative test of Unitarianism, and are not intended to exclude from our fellowship any who, while differing from us in belief, are in general sympathy with our purposes and practical aims.

JAPANESE AND CHRISTIANITY.

Editor of the Unitarian:—

Noticing in a recent number of your interesting magazine that Buddhist priests returning to Japan from the Parliament of Religions are reported to have criticised the religion of this country, and to have said the Parliament was called "because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is," I wish to say a word on this subject.

I was in the same house with the other representatives from Japan; and we talked freely together, and I heard no statement of this kind. Before we left Japan it was our belief that our papers would be mostly suppressed, having obtained this idea from many sources, and especially from statements made in public lectures by Christians, who said that heathen papers would be suppressed, and that the Parliament of Religions was for the purpose of exposing the absurdity of other religions. Thus far

the report is correct when it says, "It was a wonderful surprise that awaited us." We were told that any person who does not believe Christianity would be laughed at in America. But, instead, we found the opposite condition. Therefore, we were astonished. Whatever the motive of the American people may be, they are eager to study our thought; and this is contradictory to the statement that we obtained in Japan.

It was never the intention or desire of any of our delegation to propagate the teachings of Buddhism in America. We came to show our true status, and not to disseminate our religion. Perhaps the priests in returning to Japan represented this thought of surprise, as I have stated, and that thought has again been misrepresented. But courtesy to other religions shown at the Parliament could not be interpreted as indifference on the part of Christians to their own; for the Japanese can well understand the idea of tolerance and courtesy, because they are tolerant themselves to all religions. They did not expect this courtesy, and it was their common topic of conversation how surprised and pleased they were to receive it. In short, we found out that Christian representatives in Japan misrepresented the true heart of Americans.

KINZA RIUGE M. HIRAI.

PROFIT SHARING.

AN OPEN LETTER TO EMPLOYERS AND EMPLOYEES.

In anticipation of a revival of business and the consequent reopening of many mills and factories, which now seems probable, we would invite your attention to the importance of introducing some form of Profit Sharing as a feature of your industrial relationships. The method of paying a dividend to the workman out of profits as they are realized annually has been approved by most of the economists of Europe and America as thoroughly practical, and advantageous to both the employer and the employed. We will mention a few characteristics which should commend it to your careful attention.

Profit sharing can be adopted by an employer without risk of loss, inasmuch as he assumes under it no obligations except such as are to be discharged from profits actually made. His prerogatives as manager and his rights as proprietor are not curtailed. Profit sharing would establish a more friendly relationship of common interest between working-people and the employer. This would be the surest pledge of industrial peace and the firmest support in times of commercial distress.

The employee, responding to such an advance by the employer, can increase the quantity and improve the quality of the product under a deeper feeling of personal interest. By his diligence, care, and economy he can actually create an additional profit, which is to be used in supplementing regular wages. Profit sharing includes the payment of the best wages current, and promises a bonus beyond this, which, experience shows, the interested workman can invariably produce in good times.

Profit sharing, as a principle, may be applied in a large variety of ways; and it can readily be adapted to the great majority of productive and distributive enterprises. We invite applications for full information concerning the history and the results of the system, as it is now in operation in many establishments, small and large, in Europe and the United States. The address of the Secretary of our Association is No. 25 Beacon Street, Boston, Mass.

For the Association for the Promotion of Profit Sharing.

CARROLL D. WRIGHT, Washington, *President.*
FRANCIS A. WALKER, Boston, } *Vice-Presidents.*
N. O. NELSON, St. Louis, }
N. P. GILMAN, Boston, *Secretary.*
R. FULTON CUTTING, New York, }
ALFRED DOLGE, " " }
R. R. BOWKER, " " } *Directors.*
HENRY R. TOWNE, Stamford, Conn., }
GEORGE A. CHACE, Fall River, Mass., }

WILLIAM J. POTTER.

HIS INTEREST IN THE TEMPERANCE CAUSE.

At the recent memorial service in Boston to William J. Potter I much desired to add the testimony of one who had known him from his mature boyhood, before he entered Harvard College; but the time was well occupied until too late an hour for additional offerings to be acceptable. To what was so well spoken regarding his noble, saintly character I am impressed to add

that his educational advantages had not so much influence thereon as might be imagined. William J. Potter was born good. There was no evil apparent in him. The characteristic features of his life were not acquired by contact or association with good and true men, but were innate, inherent. He could give, and many received from his lips; but he could not take, for he was full and overflowing with his goodness. Zealous men have attempted to follow him and copy his noble traits; but few have approached sufficiently near to be recognized as disciples. On occasions when clouds of doubt or adversity overshadowed the spiritual vision of his friends, even a touch of his garment, metaphorically speaking, has sent them away with renewed hopes and faith and courage.

Among the first public acts of Mr. Potter, after accepting the position as pastor of the Unitarian church at New Bedford, was to manifest his interest in the cause of temperance by assisting in the formation of the New Bedford City Temperance Society. He wrote its constitution and by-laws, and delivered the opening public address. Although his parishioners and supporters included many wealthy men who, as generally believed, were more or less addicted to the use of intoxicants, he nevertheless expressed his views fearlessly nearly every year in sermons relating to temperance and prohibition, and on one or more occasions avowed his intention to vote the prohibitory ticket at the approaching election.

In November, 1886, he delivered a powerful sermon on "Two Sources of Political Iniquity,—The Liquor Saloon and the Purchase Ballot,"—at the close of which he said: "I may have pained personal friends; I may have made enemies. But duty summoned. I could not feel that this pulpit would be true to its traditions, *nor* I faithful to its solemn ministry, if I had kept silent. I trust that I have spoken no wanton word; and Heaven grant that I may not have spoken in vain."

In December, 1886, the month in which the *Index* was discontinued, one of Mr. Potter's editorial articles was on "The Saloon in Politics," in which he said,—"Any party that through mortgaging itself to the liquor interest secures a victory at the polls will have to pay the mortgage in full, however much its honorable and cultivated leaders may blush at the terms." Also, "Just so far as the saloon influence is dominant in political affairs, all the high interests of good and orderly government, of national prosperity, enlightenment, and virtue, must be sacrificed."

Now that the temperance question is receiving more attention by the Unitarians as a denomination, I trust that the life-long interest therein by one of its foremost ministers will be duly recognized and remembered. GEORGE KEMPTON.

Sharon, Mass., March 30, 1894.

CHICAGO LETTER.

The most prominent recent literary event in our city was the visit of Prof. John Fiske of Cambridge, who was invited to give a series of historical lectures at Armour Institute, and whose numerous friends and admirers were quick to avail themselves of his presence among us to secure other lectures, single and in course, all of which were well attended, and have added much to our intellectual stock in trade. Among other opportunities of hearing this distinguished man, the foremost thinker in America, was one offered on Sunday morning, March 19, at All Souls' Church, in absence of the regular pastor on a short rest-trip to the South. The speaker's subject here was "The Mystery of Evil," and the church was thronged with men and women who counted it no hardship to stand in order to hear. Prof. Fiske went a little into Biblical criticism in introducing his subject, telling how the story of the serpent was probably inserted into the Pentateuch after the return from the captivity, adopted from a similar one found in the writings of Zoroaster. The mystery of evil, how to reconcile its existence with the thought of a powerful and good God, is one that has disturbed the minds of men from the beginning of time; and thus far the solution has been reached only through the hypothesis of two forces at work in the world, in opposition to each other, thwarting and overcoming each other in turn. This belief in the dual government of the universe is hard even for many liberal minds wholly to abandon. Monotheism, rightly conceived, is a direct result of an abandoned belief in the devil; and the

help which science gives to this idea in the knowledge of law, not only in its immutability and universality, but in its beneficence, makes it more intelligible and acceptable to the modern understanding. "Evil is not interpolated: God is the creator of all, with no diabolism or special creations. . . . The mystery of evil is a mystery still; but it is no longer a dissonance, a discord. We know it only as a part of the harmonies of the universe."

As this is the last letter before our Western anniversaries, it is matter of regret that I cannot report in full the programme of the various meetings; but plans are still under discussion and subject to change. The Western Conference, with its allied organizations, will hold its meeting, probably, the same week as the Congress of Independents, which at least all of my clerical readers must be fully informed about through the numerous printed documents that have been distributed broadcast by the committee in charge. The most active spirit in this movement is Mr. Jones, whose recent utterances in *Unity* show the earnestness of his feeling in the matter. It is hoped by some of the friends of both the conference and this new movement that the two gatherings may be held close together, to accommodate guests from a distance; but I am told that others not identified with the conference prefer a complete separation in time, probably in the interests of keeping the movement free from any special denominational influences. With regard to the conference programme, I can say that we are to have an essay on "The Effect of the Liberal Movement upon Theological Study," by Prof. Christie of Meadville, probably an essay by Rev. Merle St. C. Wright of New York, and a symposium on the Relation of the Church to Morals,—in Music (which particular division of the subject will be taken up by Prof. Tomlins), in Amusements, in its Intellectual Work, etc.

The Congress will be held in Sinai Temple, the congregation having already raised the sum of $300 toward expenses.

A Unitarian council was held early in the month in Rock Falls of this State, under the management of Mr. Gould. For two years a little band of devoted men and women have been doing what they could to promote the interests of the liberal faith here and in the adjoining town across the river, Sterling. Monthly meetings have been held, at first in charge of Mr. Duncan, the State secretary; but, upon his resignation of that office for the pastorate of the new society at Streator, the work fell under the administration of the Western Unitarian Conference. This council was held simply in the interests of good fellowship and to give such encouragement and support to a difficult enterprise as might be. The opening discourse was given by Mrs. Woolley on "The Thought of God," who also took charge of the opening exercises the next morning, when Mr. Judy spoke on some of the modern theories about Jesus, from the progressive orthodox and ethical and Hindu sources, quoting in particular some recent utterances of Prof. Egbert Smyth, Mr. Salter, and Mr. Mozoomdar. In the afternoon Mr. Judy spoke again on some of the social problems of church life as suggested in the work of the college settlements, and Mr. Fenn preached in the evening. Mr. Gould and Mr. Duncan made several short addresses. The movement at this point deserves the sympathy of all and the more practical help of those who are sufficiently near to extend it. A good sign of the stability of the work is the formation of a Sunday-school, with a young people's class, which meets regularly at the house of Mr. and Mrs. Sterling, whose hearts and hands are thoroughly consecrated to their task.

The Chicago Women's Club is making arrangements for a symposium of the federated clubs of the city, of which there are about twenty-five. The meeting will be held in Central Music Hall on the 22d of this month, and the subject to be discussed is one which has grown out of the past winter's work among the unemployed: "Woman's Relation to Modern Industrial Problems." The topic is divided in a way to take up the legal, social, domestic, and ethical aspects of the question, several speakers have been selected, and the occasion promises to be one of unusual interest. Nearly all of the regular activities of the club the past winter has centred about this emergency work, with results differently estimated by those engaging in it. The question we all want answered is whether the help thus bestowed has tended most to

strengthen or to weaken those who have received it; but the answer is one that admits of many shadings, and cannot be given in the lump. All kinds of character and all degrees of honesty and ability were met with on the part of the beneficiaries, and as many mental types were perhaps to be found among the benefactors. Most opinions gathered on such a matter would have a strong personal bias; but it is not altogether a question of the amount of relative good or harm done. Under circumstances such as the late financial distress brought about, the humane heart will not stop to decide its duty on too nice a settlement of abstract questions, will forego political economy in favor of brotherly compassion. Many who engaged in this work felt it to be a distinct compromise with cherished principles, but opportunities for human activity are rare which present the alternative of the whole of wisdom and truth on one side, the whole of error and wrong on the other. Individually and collectively, we are often obliged to choose between, not the absolute right and absolute wrong, but a lesser right or wrong and a greater one. Probably the best results of the emergency work will be found in the enlarged outlook and renewed humanity of those engaging in it, and that will be a gain no one can discount.

CELIA P. WOOLLEY.

THE SALVATION ARMY.

It was reported recently that Mrs. Booth had just visited Vassar College, and had given an account of the work done by the Salvation Army girls among the poor outcasts in New York and other cities. It so touched the hearts of the young women who heard her that nearly a score of them, daughters of wealthy men, resolved then and there (perhaps it would be more correct to say took a vow, for there was something sacred in the purpose) to spend their lives in rescuing women from peril and sin.

May not the Salvation Army furnish a field for the philanthropic energies of many young men and women who are at a loss what to do? There are such who are tired of idleness, unhappy because their lives are absolutely aimless, and of such sympathy and sensibility as to be ashamed of their luxury while there is so much poverty and ignorance all around them. There are many who are fitted for the work of helping others, and would find a great joy, yea, their own salvation, their highest development in it. The time may come, perhaps it has already, as the young Vassar women seem to think, when the Salvation Army will open an opportunity for the noblest service that one man or woman can render another. In other times, when women of wealth and fashion became weary of folly, and sighed for something serious and noble, they believed they would find it in the seclusion of a convent; and so they retired from the world, and spent the rest of their lives in religious meditation. But here is something better than that, something which is already a religious force, and may grow into a powerful religious order, where high enthusiasm may find ample scope, where young and generous-minded men and women, whether rich or poor, may do that work to which they feel called by an inward voice.

C. G. HOWLAND.

Lawrence, Kan.

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE POEMS OF EDWARD ROWLAND SILL.

SUNDAY.

A Prayer.

O God, our Father, if we had but truth!
  Lost truth,—which thou perchance
Didst let man lose, lest all his wayward youth
  He waste in song and dance;
That he might gain, in searching, mightier powers
For manlier use in those foreshadowed hours.

If, blindly groping, he shall oft mistake,
  And follow twinkling motes,
Thinking them stars, and the one voice forsake
  Of wisdom for the notes
Which mocking Beauty utters here and there,
Thou surely wilt forgive him, and forbear!

Oh, love us, for we love thee, Maker,—God!
  And would creep near thy hand,
And call thee "Father, Father," from the sod
  Where by our graves we stand,
And pray to touch fearless, of scorn and blame,

Thy garment's hem, which Truth and Good
we name.

MONDAY.

The Future.

What may we take into the Forever?
That marble door
Admits no fruit of all our long endeavor,
No fame-wreathed crown we wore,
No garnered lore.

What can we bear beyond the unknown
portal?
No gold, no gains
Of all our toiling: in the life immortal
No hoarded wealth remains,
Nor gilds, nor stains.

Naked from out that far abyss behind us
We entered here:
No word came with our coming, to remind
us
What wondrous world was near,
No hope, no fear.

Into the silent, starless Night before us,
Naked we glide:
No hand has mapped the constellations o'er
us,
No comrade at our side,
No chart, no guide.

Yet fearless toward that midnight, black
and hollow,
Our footsteps fare:
The beckoning of a Father's hand we fol-
low,—
His love alone is there,
No curse, no care.

TUESDAY.

Solitude.

All alone,—alone,
Calm, as on a kingly throne,
Take thy place in the crowded land,
Self-centred in free self-command.
Let thy manhood leave behind
The narrow ways of the lesser mind:
What to thee are its little cares,
The feeble love or the spite it bears?
Let the noisy crowd go by:
In thy lonely watch on high,
Far from the chattering tongues of men,
Sitting above their call or ken,
Free from links of manner and form,
Thou shalt learn of the winged storm,—
God shall speak to thee out of the sky.

WEDNESDAY.

Retrospect.

Not all which we have been
Do we remain,
Nor on the dial-hearts of men
Do the years mark themselves in vain;
But every cloud that in our sky has passed
Some gloom or glory hath upon us cast;
And there have fallen from us, as we
travelled,
Many a burden of an ancient pain,—
Many a tangled cord hath been unravelled,
Never to bind our foolish heart again.
Old loves have left us lingeringly and slow,
As melts away the distant strain of low
Sweet music—waking us from troubled
dreams,
Lulling to holier ones—that dies afar
On the deep night, as if by silver beams
Claspt to the trembling breast of some
charmed star.
And we have stood and watched, all wist-
fully,
While fluttering hopes have died out of our
lives,
As one who follows with a straining eye
A bird that far, far-off fades in the sky,
A little rocking speck,—now lost; and still
he strives
A moment to recover it,—in vain;
Then slowly turns back to his work again.
But loves and hopes have left us in their
place,
Thank God! a gentle grace, a patience, a
belief in his good time,
Worth more than all earth's joys to which
we climb.

THURSDAY.

The Invisible.

If there is naught but what we see,
The friend I loved is lost to me.
He fell asleep: who dares to say
His spirit is so far away?
Who knows what wings are round about?
These thoughts,—who proves but from with-
out
They still are whispered? Who can think
They rise from morning's food and drink!
These thoughts that stream on like the sea,
And darkly beat incessantly
The feet of some great hope, and break,
And only broken glimmers make,
Nor ever climb the shore, to lie
And calmly mirror the far sky,
And image forth in tranquil deeps
The secret that its silence keeps.
Because he never comes and stands
And stretches out to me both hands,
Because he never leans before
The gate, when I set wide the door
At morning, nor is ever found
Fast at my side when I turn round,
Half thinking I shall meet his eyes,
From watching the broad moon-globe
rise,—
For all this shall I homage pay
To Death, grow cold of heart, and say,
"He perished, and has ceased to be:
Another comes, but never he"?

Nay, by our wondrous being, nay!
Although his face I never see
Through all the infinite To Be,
I know he lives and cares for me.

FRIDAY.

Tranquillity.

Weary, and marred with care and pain
And bruising days, the human brain
Draws wounded inward,—it might be
Some delicate creature of the sea,
That, shuddering, shrinks its lucent dome,
And coils its azure tendrils home,
And folds its filmy curtains tight
At jarring contact, e'er so light;
But let it float away all free,
And feel the buoyant, supple sea
Among its tinted streamers swell,
Again it spreads its gauzy wings,
And, waving its wan fingers, swings
With rhythmic pulse its crystal bell.

So let the mind, with care o'erwrought,
Float down the tranquil tides of thought:
Calm visions of unending years
Beyond this little moment's fears;
Of boundless regions far from where
The girdle of the azure air
Binds to the earth the prisoned mind.
Set free the fancy, till it find
Beyond our world a vaster place
To thrill and vibrate out through space,—
As some auroral banner streams
Up through the night in pulsing gleams,
And floats and flashes o'er our dreams.
There let the whirling planet fall
Down—down, till but a gleaming ball,
A misty star; and, dwindled so,
There is no room for care, or woe
Or wish, apart from that one Will
That doth the worlds with music fill.

SATURDAY.

Faith.

The tree-top, high above the barren field,
Rising beyond the night's gray folds of mist,
Rests stirless where the upper air is sealed
To perfect silence, by the faint moon kissed.
But the low branches, drooping to the ground,
Sway to and fro, as sways funereal plume,
While from their restless depths low whispers sound,—
"We fear, we fear the darkness and the gloom;
Dim forms beneath us pass and reappear,
And mournful tongues are menacing us here."

Then from the topmost bough falls calm reply:
"Hush, hush! I see the coming of the morn;
Swiftly the silent Night is passing by,
And in her bosom rosy Dawn is borne.
'Tis but your own dim shadows that ye see,
'Tis but your own low moans that trouble ye."

So life stands, with a twilight world around;
Faith turned serenely to the steadfast sky,
Still answering the heart that sweeps the ground,
Sobbing in fear, and tossing restlessly,—
"Hush, hush! The Dawn breaks o'er the eastern sea,
'Tis but thine own dim shadow troubling thee."

EDITORIAL NOTES.

A book purporting to be a new Life of Jesus, heretofore unknown to the Christian world, has been published recently in France, and seems to be arousing there a good deal of curiosity. The man from whom it comes is a Russian, named Nicholas Notovitch, the author of a Life of Alexander III. Notovitch's story is that for some years after the close of the Russo-Turkish War he travelled in Central Asia, Persia, Northern India, and Thibet. During these travels he found many Buddhist priests and others speaking often, and always with great respect, of "Issa,"—the name given by them to Jesus of Nazareth. These priests claimed that Jesus spent some years of his earlier life studying and preaching among the Parsees, Brahmins, and Buddhists, and afterward returned to Palestine, where he was put to death. They also claimed that in certain of their Buddhist convents they had ancient records of Jesus and his sojourn in the Far East. All this naturally awakened Mr. Notovitch's interest. At the great convent of Himis in Ladak, where he remained for a considerable time (detained by the accident of a broken leg), he obtained access to these records. They were read to him by an interpreter, he taking down carefully what was read. Thus he obtained what he found to be a new life of Jesus, from sources wholly different from our New Testament Gospels. According to this "Life," Jesus ("Issa"), although born of Jewish parents in the land of Israel, and dying in the same land, was really an incarnation of Buddha. His teachings are

represented as embodying the central ethical and spiritual doctrines of both Buddhism and the Christianity of our Gospels. He produced a profound impression in all the countries where he travelled and taught, as well as in Palestine; but this was effected by the nobleness of his life and the lofty character of his teachings, and not by the working of miracles. His aim was to save mankind, but not by a sacrificial atonement or through any such "redemptive scheme" as that of orthodox Christianity, but by teaching men the worship of the true God, the loving and merciful heavenly Father, and how to live lives of virtue and holiness.

If Mr. Notovitch furnished any evidence of the truth of his story, it might well create a sensation; for such a view of Jesus as this "New Life" contains is revolutionary. The weak point in his claim is that he furnishes no proof. Indeed, this fact alone will condemn his document in the minds of all careful scholars. The conditions are favorable, however, for a sensation that may have a considerable run; for the popular mind is ever on the alert for the new, the strange, the startling. This view of Jesus will be especially welcome to all that class of persons who accept theosophy, esoteric Buddhism, and occultism, and who see in India and the Far East the source of all highest spiritual truth. Indeed, the theory that Christianity and Buddhism had a common origin, and that Jesus himself either spent a part of his life in India or else received instruction from learned Buddhist missionaries who had come into Egypt or Palestine is by no means a new theory, but has sprung up again and again in the past, and, indeed, has been urged strongly by writers in our own day. The only trouble with it is, it does not stand the test of investigation. It is a theory very fascinating to many minds; but again and again it has been shown to be without historic foundation. Mr. Notovitch revives this theory in a somewhat new form, with what seems at first sight to be new and decisive evidence of its truth. But, when we look a little closer, we find that the document which he offers as evidence is one that is wholly unvouched for, and one which we have no reason whatever to believe originated elsewhere than with himself.

The story which Mr. Notovitch gives of the document since it came into his possession is, to say the least, curious. He tells us that after his return from the East to Russia he showed it to Monseigneur Platon, "the celebrated metropolitan of Kiew," who, while recognizing its importance, advised against its publication. A year later, being in Rome, he showed it to a cardinal who was intimate with the pope. The cardinal said: "Why publish it? You only make enemies." At Paris Cardinal Rotelli advised against publication, on the ground that it was "premature." At last Mr. Notovitch took his treasure to Renan, who, he tells us, was pleased with it, and offered to write a paper about it for the French Academy. But this he would not permit, lest Renan should thus get all the glory of giving this new life of Jesus to the world. So he waited until after Renan's death, and then published it to the world himself. This is Mr. Notovitch's story. His book has already passed through a number of editions in Paris, and is being translated from French into other languages. How long the sensation will last remains to be seen. Some of our readers may be interested to know that this so-called "New Life of Christ" was published in abridged form (omitting the least interesting portions) in the Boston *Commonwealth* of April 7.

Since printing in the March *Unitarian* the articles of Mr. Badger and Mr. Wendte upon the new "Book of Prayer and Praise," a considerable number of communications have been received upon the subject, though none in shape for publication. Most of them have taken essentially the position advocated by Mr. Wendte, that we need a deepening of spiritual life in our churches, and the distinct cultivation everywhere of the spirit of worship, but questioning whether an elaborate ritual, like that offered in the book under notice, can effectively help us to the attainment of these ends. The feeling does not seem to be against a ritual, but against so long and elaborate a ritual, and one that contains expressions which some of our churches cannot quite conscientiously use. Indeed, there seems to be among our churches a wide-spread and a growing desire for some form of service in which the congregation, the choir, and the

preacher can all take part. But it must be much shorter than those found in the "Book of Prayer and Praise," and much more simple. We are of the opinion that it would be possible for a competent committee, thoroughly representative of our societies, working with the same conscientious care that was manifested by the committee which produced the volume now before us, to compile a small book of services which would be gladly introduced within a few years' time into a large majority of all our churches.

There is probably no denomination in America in which one passing from church to church will find at the present time so great diversity in forms of worship as among us. Large numbers of our ministers and laymen deprecate this, and wish it were possible for our churches generally to unite upon an order and form of service that would be essentially the same everywhere. This is a thought that has been in the minds of some of the friends of the new "Book of Prayer and Praise." But, unfortunately, that book, instead of helping toward that end, stands directly in the way of it. By no possibility can any large number of our churches be brought to unite in the use of so long and elaborate a ritual as is there provided. The few that do accept that will be thereby separated farther from, instead of drawn nearer to, the great majority. What is needed is such an effort to develop the worship side of our church life as will at the same time draw us all nearer together. We believe that a book of services can be compiled that will do this. Indeed, we already have several that look in this direction. Perhaps the best is that called "Sunday Services," compiled about three years ago by Rev. Charles G. Ames. These services are simple; they are rich in ethical and spiritual quality; they have the advantage of being made up largely (though not wholly) of Scripture,—those great Scripture passages which are the gems and the fine gold of the Old Testament and the New. The musical parts of the services would need to be abridged or improved, or both; and a competent committee would make other changes. But here is a book which (with the exception of its musical part) seems to give almost universal satisfaction wherever it has been tried; and we cannot but believe that we have in it a model on the basis of which a volume of simple but very rich, noble, and inspiring services can be prepared that will be generally acceptable to our churches, especially if we can have it bound up (for those societies that want the two together) with an equally good collection of not more than four hundred hymns.

We print on another page the report of the committee appointed by the National Conference of Unitarian and Other Christian Churches, in September, 1891, to consider the subject of the revision of the Constitution of the Conference. The matter is one of much importance, and should be acted upon only with deliberation and the fullest understanding of the import of the changes that are to be made. The committee was ordered to publish its conclusions and recommendations six months before the next meeting of the Conference. This was wise. It allows time for sufficient consideration, and, if desired, discussion of the changes proposed, so that our churches ought to be ready by the time the Conference meets to act intelligently and wisely, as it is to be hoped also that they may see their way clear to act with reasonable unanimity.

Before another number of the *Unitarian* reaches its readers our May anniversary meetings in Boston and Chicago will have passed. The Boston meetings will be held as usual the last week in this month. It is yet too early to announce subjects or speakers with much definiteness. For these we refer those interested to the usual sources of information, the weekly and daily papers. Partial information regarding the Western meetings will be found in our "Chicago Letter." It will be noticed that, besides the regular meeting of the Western Unitarian Conference, plans are maturing for a wider Congress of Liberal Religious Societies, without reference to denomination or name. The two should not conflict, but each should help the other. We only regret that in the larger Congress we cannot have representatives of the so-called "orthodox" as well as the so-called "liberal" forms of religion. For common work there must be a reasonable unanimity of thought and purpose, but for inquiry and discussion the diversity can hardly be too great.

Departments.

SUNDAY-SCHOOLS.

The New Flower Service, issued by the Unitarian Sunday School Society, 25 Beacon Street, Boston, meets with great favor. The plan of combining popular old songs with some new ones seems to hit the mark. The composers of the music are Arthur M. Raymond, Eben H. Bailey, R. H. Clouston, Carl Pflueger, Frederick O. MacCartney, Arthur F. Burnett, Mrs. A. T. Cobb, and Howard M. Dow. Words by Edward A. Horton. Price five cents single copy, four dollars per hundred.

The Old Testament leaflets which have been in course of publication this winter are now finished. The entire number is thirty-six. This carries the course of study, for those who commenced at the first issue in September, to the beginning of June. It is very difficult to plan courses of study that will suit every school, because customs vary so much. But the majority of our Sunday-schools relax their activity in the summer, and a great many close up entirely. On general principles it seems as though thirty-six lessons with the reviews might be made to cover an ordinary school year. As we have said before, these lessons have proved unusually successful, if we are to judge by the way in which they have sold, and from the praise which they have received from expert teachers. It has been a course devoted not simply to Old Testament stories, but has drawn within its range a large variety of illustration and application to life. The course has combined historic, Biblical, ethical, and religious instruction. Our Sunday-schools are very much indebted to the devoted labors of Rev. W. H. Pulsford and Rev. W. H. Lyon, who were the special working members of the committee in preparing these leaflets. The "Talks" at Channing Hall every week on the subject of the Sunday following have been very well sustained. It is planned to continue this course by a series of studies next year on the New Testament, prefaced by five lessons covering the ground from the prophets to the coming of Jesus, and showing the preparation in history for Christianity, This set of lessons will also be in three grades, as the preceding was.

The Committee on the "New Song and Service Book" for Sunday-schools is actively at work. There is some hope of publishing the book next autumn or by the beginning of the new year. Although a great many appeals have been sent out for suggestions and for samples of services and the like, the committee finds rather scant response. It is in this case, as in so many similar matters, much easier to indicate what we do not like, and to tell how not to do it, than it is to make a distinct production. All this is quite natural. The views of our Sunday-school workers with regard to a book of this kind are so varied and contrasted that it cannot be hoped to send forth anything that will be entirely satisfactory. The aim is to do the best possible, and to show an advance in the new book on everything that has preceded it, both with regard to music, words, and services. This would only be following the past examples, for every book that has been published for this purpose in successive years has been a gain on the preceding one; and, in the light of our experience, we see how to remedy certain defects.

The regular Anniversary Meeting of the Sunday School Society will be held in the usual place, King's Chapel, on May 31, 2 P.M. The programme of speakers and subjects will be as attractive as ever. The awakened interest all over the land in the study of child-life, in education, in the more careful guidance of growing youth, affects very favorably, at the present time, our Sunday-school work. When a tide sets in, every inlet is flooded. This increase of attention and enthusiasm tends to swell the loyalty and better handling of our Sunday-school methods and instruction. The meeting at King's Chapel will reveal this situation very clearly. The time is not far off when our best minds and most skilful teachers will gladly share in the administration of Sunday-school affairs. Somewhat disdained in the past years, this part of education begins now to take on its rightful dignity and fill its proper function. That education is incomplete which omits the religious and moral element,—about as unfinished as an arch when the key-stone is left out. A few years may not show this after a boy or girl has left the public school. Smartness will hold its own for a while. But in the long run of the years character tells, and character cannot be developed without the instruction and nurture peculiar to rational religion.

Our friends of the Western Unitarian Sunday School Society are planning to hold a summer session in the form of an Institute at Tower Hill, Wis., the first two weeks in August, from the 6th to the 17th. It is intended to furnish valuable matters for consideration to those who may attend, in the way of discussions of methods and results, topics and teachers' meetings, and "all the other matters that perplex the teachers of the liberal Sunday-school." The appeal which the enthusiastic president (Rev. A. W. Gould) sends forth is very strong. He asks this question, which most

decidedly deserves an affirmative reply: "Would it not be money well invested for the schools themselves if each of them should pick out its best worker, whether minister, superintendent, or teacher, and send him or her to Tower Hill to spend the first week in August, to get new inspiration and wisdom and strength for another year?" It is to be hoped that Mr. Gould and his associates will find hearty support in this project. I have been favored with an invitation to attend; and nothing would please me more than to accept, believing as I do that I should obtain valuable hints and no little inspiration. But engrossing duties here in the East prevent me from finding my way to the Arcadian Tower Hill region. Success to the enterprise! We in the East have often broached this idea of a Summer Institute, and I doubt not something tangible will come out of it in due time. There are many teachers who would gladly repair to some attractive country spot, and combine with the leisure of vacation and companionship of friends something just strong enough to keep the mind active and to equip them as Sunday-school teachers for the coming work of the winter.

It is interesting for an observer to watch the gradual growth into acceptance of ideas which in the beginning are scouted. Take this proposition of paid teachers: I can remember, when to suggest it, was to bring on general condemnation. It had a mercenary sound, and was so much against ordinary customs that but few stood ready to defend. All this is gradually changing. At a recent meeting of about one hundred and fifty Sunday-school teachers and officers the arguments for paying teachers were fully stated, and they seemed to meet with very great favor. Indeed, it is not a matter of theory. The steady pressure of facts and conditions is brought to bear on the solution of the matter. Necessity is now compelling Sunday-schools to pay kindergartners and teachers of advanced classes. I have already said in these columns that I believe the time is near at hand when, for city Sunday-schools and many others, a rule will be adopted of hiring a skilled teacher for the primary department and one for the advanced or senior grade. In between would be the usual volunteer and generally efficient work. In the first instance, the primary requires expert knowledge of methods. In the second case, of the advanced classes, there is a demand for scholarship and information not easily obtained. It would be a mistake, it seems to me, to apply this idea to the whole school. We want a mingling of the two methods. Some of our best work, richest influence, and noblest results have been attained and can be secured through the labors of volunteer teachers, devoted men and women who throw their whole souls into this personal relationship.

I am often asked to forward some pamphlet which will give an outline of organization for a Sunday-school, together with suggestions as to the conduct of its affairs. We in the Congregational Unitarian ranks have been so individual that nothing of that kind has been considered needful. Each Sunday-school, like each church, has undertaken its own organization; and very few Sunday-schools adopt any formal order. Now, when everything is being systemized, and even Sunday-schools are taking on more compact arrangement, the applications naturally increase for some light on these matters. While the Unitarian Sunday School Society does not publish anything of this kind as yet, although it may, I can mention a little book which contains many valuable helps in this direction. It is called "The Model Sunday-school: A Hand-book of Principles and Practices," by Rev. George N. Boynton, secretary of the Congregational Sunday School and Publishing Society. There is in this book a constitution and by-laws, and directions on almost every phase of Sunday-school work. Quite naturally, there are many views and suggestions in this book which are not applicable to a Unitarian Sunday-school. But there is a great deal else of no little helpfulness for those who wish to introduce more system and order into Sunday-school affairs. The price of this book is seventy-five cents, postage prepaid. Our standards in the Unitarian Sunday-school, and our ways of proceeding, are in strong contrast very frequently to the Trinitarian Sunday-school, and we have no desire to change; but in this little book are chapters on topics such as these: "The Sunday-school and the Home," "The Sunday-school and the Pastor," "Organization of the Sunday-school," "Classifications and Departments," "The Superintendent," "The Teacher," "The Teachers' Meeting," "Sunday-school Music," "Sunday-school Records," "Sunday-school Literature," "Finances and Charities," etc. Rev. Mr. Boynton is a progressive man in the Congregational Trinitarian ranks, and the spirit of his "Hand-book" is of the best.

EDWARD A. HORTON.

GUILDS.

FETICHISM.

Read before the Guild of A Kempis of the Hopedale Parish by Ella S. Day.

The word "fetich," said to be derived from the Portuguese, appears to have been brought into common usage by the writings of some travellers on the western coast of Africa. It is now comprehensively em-

ployed to signify any object of worship not representing a living, or rather, perhaps, a human figure, thus excluding idols, properly so called. Fetichism is the worship of material substances, and prevails very extensively among barbarous nations, and especially those of the Negro race. Among the latter, tribes, families, and individuals have their respective fetiches, which are often objects casually selected, as stones, weapons, vessels, plants, animals, etc. One thing will do almost as well as another for a fetich, provided the worshipper can believe his god resides therein. In this general sense, fetichism coincides with the belief which is also to be found among monotheistic nations. It is generally allowed that the lowest forms of religious belief are those that prevail among the Negro tribes in the central and western part of Africa, and which consists in the reverencing and worshipping of objects usually classed under the name of fetiches. The rude natives of Africa seem to possess no rule to determine the kind or number of their fetiches. They often take along with them on their journeys a living animal as a fetich, which is preserved with extraordinary care. Inasmuch, also, as the ancient Egyptians and their neighbors went to war on account of injury or insult to their gods, so vindictive wars and dissensions spring up between Negro tribes if either, maliciously or accidentally, kill or injure a fetich of the other. The Moors of Northern Africa, who, as Mohammedans, are opposed to the worship of idols, are attached to fetichism. They honor the fetiches as divine beings of an inferior rank, and carry them about their persons as amulets or charms.

In some parts of Africa a small insect called the creeping leaf is highly honored. He who gets a sight of one considers it a happy omen, and he who kills one despairs of success. The serpent, also, is worshipped as a fetich, in temples, by priests set apart for that purpose. In Benin fetiches are more numerous, and, in part, of an entirely different description. The whole material universe is believed to be animated and furnished with spiritual powers. Water, land, animals, stones, trees, and vegetables of every description are full of divine spirits and secret influences. He who makes any eatable article his fetich touches nothing of that sort whatever, while he consumes without the slightest hesitation what others consider holy. There is a depth and mystery in this superstition which cannot be very clearly understood. As far as can be reasonably conjectured, this species of fetichism implies a connection between the visible and the invisible, and that everything may, by certain means, be made to have a relation to man and his destiny. The first step out of fetichism is when ignorant tribes cease to be satisfied with believing merely in the magical power inherent in their fetiches, and begin to ascribe a certain conscious operation to the objects of their worship, especially to the fetiches in the forms of beasts or men. In this way a fetich becomes an idol, and fetichism an idolatry. The lowest form of such idolatry is when the savage does not hesitate to throw away, to chastise, or even destroy his fetich, if it does not appear to gratify his desires. Fetichism shows religious instinct degraded into its lowest form.

The *Christian Register* gives an interesting account of the series of meetings which have been going on in Pittsfield, Mass., under the auspices of the guild, and which we noticed some time ago. Much interest has been awakened in the presentation of the ideas of different denominations. It was quite unprecedented to have the Shakers take a church pulpit in their turn.

A guild was formed in Brockton, Mass., just before the resignation of Mr. Littlefield. The organization pressed on alone through the interim before Mr. Dillingham came, who is now giving it help and sympathy. A union service was held with the King's Daughters on Easter Sunday evening, at which time Miss Kate L. Brown gave an address. The special work before the guild now is the help of the free kindergarten movement in Brockton, which is much indebted to the young people for its opening activity and success.

The society in the Unitarian Church of Hudson, Mass., has done a very important work recently in making a church organization in that parish. Some of the young people were accustomed to attend the communion service; and the guild has now accomplished a definite end in establishing a church. We hope to learn further details soon.

A Young People's Religious Society has been organized in Bridgewater, Mass. It has gained the interest and co-operation of some of the normal students. On April 1 Miss Brown addressed the society, she having graduated at the normal school. Mr. Allen is doing good work among the students, among whom there is increase of interest in the doctrines of Unitarianism.

Our corresponding secretary has also addressed the guild of Saint Christopher at Revere, Mass., the Winkley Guild in Bulfinch Place Chapel, Boston, and the Young People's Religious Club of the Second Church, Boston.

Let the guilds bear in mind the business and platform meetings of the National Guild Alliance to be held in Anniversary

Week, and choose delegates to represent them. Arrangements will soon be made in detail.

We learn of the hearty interest shown in the guild at Norton, Mass., which kept up evening meetings before the present minister was settled. Rev. C. A. Young is now adding his help, and he is greatly encouraged by the response. B. R. Bulkeley.

UNITY CLUBS.

The Unity Club of Marietta, Ohio, has been devoting eight evenings to the study of politics. These studies have taken the very practical form of making the members acquainted with the methods of conducting the business of municipalities, town and city. Such subjects as the powers and duties of mayor, councilmen, health officer, grand jury, and governor; police regulation and justice courts; pardoning and veto powers; character and powers of legislation; special legislation and private bills, and the lobby,—have been carefully considered. Bryce's "American Commonwealth" has been made the basis of many of these studies. The leader has been the minister of the church, Rev. George B. Penny. Connected with the church is the Young Ladies' Lecture Committee, the object of which is to arrange for high-grade lectures and to aid in other ways the broader church life." The Boys' Club "aims to extend the usefulness of the church and make it a week-day influence." Its rooms in the church are open four evenings in the week and Sunday afternoons. In its reading-room are to be found the leading periodicals, and in the same room a variety of games of skill. The Reading Circle is composed of young ladies, and meets to read and discuss standard authors.

The Unity Club of Omaha has done its work in three sections, embracing the history of political economy, the history of painting in Italy, and miscellaneous lectures or dramatics. It has had six lectures, eight evenings with political economy, and eight with the history of painting. Its programme is attractively arranged, and gives careful references to the best authorities. The club has met weekly through the winter, and all its meetings are regarded as a part of the work of the church. The control of the club is left within the membership, but outsiders are welcomed. Those who are not members pay a small fee of admission.

The church bulletin of the New South Church of Boston says that "the Unity Club is designed to promote the intellectual and social interests of the young people. The exercises consist of biographical sketches of authors, readings, and discussions. All young people, whether they are connected with the church or not, are cordially invited to join." The club has during the winter devoted twelve evenings to some of the great English authors. The programme has also included two lectures.

The Unity Club of the Spring Garden Unitarian Church, Philadelphia, celebrated its ninth anniversary in January. The report of the club in the "Year-book" of the church indicates a very active organization, with considerable additions to its membership, a long course of lectures, and several social and other entertainments. The secretary says, "I doubt if any club of similar size and pretensions in the city could show such a list of well-known names on its programme for the year, and I am sure that many of much older growth have not listened to so much valuable information put in such charming shape."

George W. Cooke.

TEMPERANCE NOTES.

A largely attended meeting was held in the New Old South Church, Boston, Monday evening, April 16, in the interest of the Norwegian Bill. Among the speakers were Mr. Robert Treat Paine, Mr. John G. Brooks, Prof. F. G. Peabody, Dr. G. R. Gordon, and Rev. D. N. Beach of Cambridge. The Liquor Committee of the legislature of Massachusetts had reported against the expediency of introducing this bill. Inasmuch as an able and impartial committee, appointed by Gov. Russell in behalf of the State, had expressly recommended the bill, the Liquor Committee seem to have taken undue responsibility upon themselves in refusing to report it. It is always interesting to notice the unwillingness of the politicians to trust the people. Meanwhile a campaign of public education is going on over the Norwegian system which must result in good. It is incredible that the people should rest content to leave the liquor business in private hands for private gain and public debauchery, when they have found out the merits of a plan, already well tried, that quite removes the greed of gain and "politics," while retaining the local option feature of the present law.

In South Carolina we are already seeing the danger of the mixture of "politics" with the liquor business. Here is another argument also in favor of the principle of local option. No American community wants a liquor law imposed upon it by outside au-

thority. Neither ought legislation to try to march in advance of public opinion.

Dean Farrar of Westminster Abbey has a forcible article in the last *Contemporary Review* upon "Abstinence." Among quite "impartial authorities" he quotes the distinguished physician, Sir Andrew Clark, as follows: "Health is a state which cannot be benefited by alcohol in any degree. Nay, it is a state which in nine times out of ten is injured by alcohol. It can bear it sometimes without obvious injury, but be benefited by it never. Alcohol, even in small doses, will take the bloom off and injure the perfection and loveliness of health, both mental and moral. If there is any honest man who really wants to get at the truth, I should risk all I possess upon the back of the statement that, as certainly as he tries the experiment for a month or six weeks, so certainly will he come to the conclusion that, however pleasant alcohol is for the moment, it is not a helper of work."

C. F. Dole.

WOMAN'S WORD AND WORK.

The sixth regular meeting of the New York League of Unitarian Women was held in Unity Church, Brooklyn, on Friday, April 6, at 11 A.M., the president, Mrs. Chadwick, in the chair. The reports of the secretary and treasurer were read and approved. The Religious News Report was read by Mrs. Samuel A. Eliot. The Philanthropic Report was read by Mrs. James D. Smillie, and was an account of the Home Hotel in New York City, an institution for the benefit of authors, teachers, and others engaged in like pursuits, who are in need of a home and rest. Mrs. Dix then gave a brief account of the work of Rev. Helen Putnam, and asked for interest and sympathy in her work. A collection for that work was then taken.

The subject for the day was Unitarian Literature. (*a*) As distinctly such. (*b*) In General Literature. (*c*) Hymns and Hymn Writers.

The first speaker was Rev. Ida C. Hultin. She regarded Unitarianism as a religious movement, with the emphasis on movement as well as religion; and a study of its literature revealed the fact that the living passing present registers itself upon its own age. Past thought is a prophecy of the present, and present thought is a prophecy of the future. So, instead of finished thought, we have a history of growth. The message once delivered to the saints still awaits developments from saints yet unborn. The first real contributions to Unitarian literature in our own country were early in the nineteenth century. This was the period of evasion, better known by the questions they did not discuss than by those they did. The time came when a change was demanded, and Channing was the apostle of this change. Here followed a sketch of Channing's work, the work of the elder Frothingham, of Parker and Emerson. Then the connection was traced between these men and Hedge, Dewey, Bellows, Peabody, and Clarke, also Allen, Alger, Learned, Starr King; then the apostles of scientific thought in religion, as Chadwick, Gannett, Savage, Symonds, Jones. Miss Hultin closed with calling attention to the changed attitude of Unitarians toward all phases of liberal growth.

Mrs. Jackson treated the second topic, "In General Literature," in part, as follows: —

Freedom of thought is everywhere. Liberality in a book is no longer a bar to its publication. However, one rarely finds doctrinal teaching from our *great* authors, many of whom are Unitarians. The lesser literary orbs best reflect our ideas. Many of the modern analytical novels, as "Robert Elsmere," "John Ward," "Love and Theology," "Margaret," and "Pilgrim and the Shrine," have an object,—the propaganda of liberalism.

Poetry, to be a work of art, must drop the didactic; but it can sing the great convictions of the soul, the truths common to all religions. Our Unitarian poets make no enemies with other creeds. They are the peace-makers. Scientific discovery being responsible for much of the liberality of to-day, we naturally find many popular works on Evolution.

The third topic, "Hymns and Hymn-writers," was treated by Miss May Ovington. A careful analysis of many popular hymns was made, and their elements of strength considered, such as their personality, their sense of worship, and so on. It was felt that many changes which Unitarians made in old hymns were objectionable, the effect often being to weaken the hymn. It is better to sing them as they were originally written, and not change them because the words once were used in a different sense from that now commonly accepted. Miss Ovington felt that we have not yet availed ourselves of the richness and strength which this field of Unitarian literature offers.

After singing a hymn and repeating the Lord's Prayer, the meeting adjourned.

M. H. H.

Make people happy, and there will not be half the quarrelling or a tenth part of the wickedness there is—*Mrs. L. M. Child.*

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the reviews of the month: —

Biblia (April).

Scarabæi. By Rev. J. N. Fradenburgh.

Chapter LXIV. of the Book of the Dead. By Rev. J. H. Cooke.

Queen Hatasu. By W. G. Hogarth.

Were the Children of Israel ever in Egypt?

The Biblical World (April).

Jesus Christ and Gautama Buddha as Literary Critics. By Rev. F. F. Kramer.

The Fratricide: The Canite Civilization, Genesis IV. By Wm. R. Harper.

The Attitude of Christianity toward the Higher Criticism of the Bible. By L. W. Batten.

The Bearing of Criticism on Edification. By Rev. T. K. Cheyne.

International Journal of Ethics (April).

Some Remarks on Punishment. By F. H. Bradley.

Occult Compensation. By Henry C. Lea.

Relation of Ethical Culture to Religion and Philosophy. By Frederic Harrison and Felix Adler.

Italy and the Papacy. By Archbishop Satolli.

The Combination of Capital. By E. Benjamin Andrews.

The Non-sectarian (April).

Spinoza, Jew and Atheist. By M. M. Mangasarian.

Altruism in Evolution. By E. P. Powell.

The Empire of the Soul. By Rev. W. D. Simonds.

God in the Constitution. By John Snyder, D.D.

To-day (April).

The Relation between Rome and the Early Kentish Church. By John S. Bassett, Johns Hopkins University.

Two Interesting Letters from John Fiske. By T. O. Marvin.

Browning's Interpretation of Life. By Marion D. Shutter.

The Arena (April).

The Liquor Traffic without Private Profits. By John Koren.

The Catholic Church and the Higher Criticism. By Merwin-Marie Snell.

Heredity and Environment. By A. M. Holmes.

Municipal Reform: The Need of a Positive Programme. By Rev. L. Williams, D.D.

The Review of Reviews (April).

The Progress of the World.

The Three English Liberal Leaders: Mr. Gladstone, the Earl of Rosebery, Sir Wm. Harcourt. By W. T. Stead.

Negro Progress on the Tuskegee Plan. By Albert Shaw.

A New Work on Municipal Franchises. By Carroll D. Wright.

The Atlantic Monthly (April).

Gen. Lee during the Campaign of the Seven Days. By E. G. Scott.

Nature in Old English Poetry. By Richard Burton.

The Secret of the Wild Rose Path. By Olive Thorne Miller.

Some Causes of the Italian Crisis. By Wm. R. Thayer.

The North American Review (April).

Personal Reminiscences of the Vatican Council. By Cardinal Gibbons.

Tariff Reform and Monetary Reform. By the President of Brown University.

How we restrict Immigration. By Dr. J. H. Senner.

The Suppression of Lawlessness in the South. By Gov. Stone of Mississippi.

LITERARY NOTES.

G. P. Putnam's Sons announce for early publication a book by Stopford A. Brooke of London, on "Tennyson: His Art and his Relation to Modern Life."

Mrs. Humphry Ward's new novel, "Marcella," is meeting with a rapid sale, and is winning high praise.

A new, thoroughly revised, and enlarged edition of Dr. Samuel Davidson's very valuable "Introduction to the Study of the New Testament" (two volumes) is announced as nearly ready for the publishing house of Kegan, Paul & Co., London.

The last volume of Renan's great "Histoire du Peuple d'Israël" has been published in French, and, it is hoped, will soon be ready in English. In it the author points out what he regards the "Causes of Christianity" other than Christ himself. His thought on this subject he epitomizes as follows: "The remote cause of Christianity was the ancient prophets of Israel. A nearer cause was the eschatological movement which, since the Book of Daniel, had so strongly agitated the Jewish spirit. A still nearer cause was the Messianic School of Judea, whose manifestoes are the Book of Enoch and the 'Assumption of Moses.' The immediate cause was John the Baptist."

We mentioned last month the consolidation of the *Universalist Monthly* of Newark, N.J., and the *Non-sectarian* of St. Louis. We have now to add that the *Liberal Co-worker* of Wisconsin joins the union. The *Non-sectarian* is to be the name of the three in one. Rev. J. F. Schindler, who has been the editor of the *Co-worker*, becomes the general agent of the new periodical, proposing to devote his whole time to it, attending liberal conventions in its behalf, and as fast as possible visiting the principal liberal parishes in the West.

We are just in receipt of the official announcement that the Plymouth School of Applied Ethics will be held again the coming summer, from July 12 to August 15. The plan of the school will be essentially the same as in the past. In the department of Economics there will be lectures as follows: By Prof. H. C. Adams of the University of Michigan, five lectures upon the "Historical Basis of Modern Industries," and four upon "The Relation of Economic Theory to Social Progress." By Prof. J. B. Clark of Amherst College, three lectures on "The Ethics and Economics of Distribution."

By Prof. R. Mayo-Smith of Columbia College, three lectures upon "The Ethnic Basis for Social Progress in the United States."

By President Andrews of Brown University, three lectures on "Civilization and Money."

By Prof. F. H. Giddings of Bryn Mawr College, three lectures on "The Social Functions of Wealth."

By Prof. J. W. Jenks of Cornell University, three lectures on "The Relation of Political and Industrial Reform."

By Dr. E. R. L. Gould of Johns Hopkins University, three lectures on "Practical Problems in Municipal Economy."

Announcements of subjects, dates, and lectures in the other departments will be made soon.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Battle Creek, Mich.—To the very great regret of his church and almost the entire community, Rev. W. D. Simonds has resigned the pastorate of the Independent Society here, to take effect on the first of July. Mr. Simonds has been here six years, and has shown himself a very able and popular preacher and an excellent organizer and pastor. He has drawn congregations that have filled the large church to its utmost capacity, and much strengthened the society in every way.

Boston, Mass.—Four years ago the Benevolent Fraternity of Churches in Boston received complete control of the institution known as the Parker Memorial, a big building on the corner of Berkeley and Appleton Streets, in just the sort of situation where Unitarians in the past have usually failed to be able to live. This very institution in times past had so failed. But experience has borne fruit, and something better than ever accomplished before has this time been successfully achieved. Under the wise yet enthusiastic inspiration of Rev. E. A. Horton, the president of the Fraternity, a great threefold work has steadily grown up in and about this historic centre, till the Parker Memorial has a living and attractive meaning to hundreds of needy souls, and is known to be the home, the work-room, and the pulpit of a vital humanitarian movement. Its popular Sunday evening services have this winter attracted great congregations of the unchurched. The best preachers of our most fashionable churches have been heard there on great and thrilling themes. An admirably managed Sunday-school is held every Sunday afternoon. During the week, under the keen oversight of the resident superintendent, Mr. Arthur A. Wordell, an imposing programme of classes, instruction, entertainments, and debates, is thoroughly carried out. Any poor stranger lad, be he Jew, Greek, or Gentile, a wanderer in the city, can here find a friend. If in distress, he can be helped to his feet. If ignorant, he can be taught. He can learn tailoring, carpentry, printing. All the best influences of active life he can find there; and the highest, simplest, purest teaching of Christianity will be in the air he breathes. The Parker Memorial bids fair to be a gem in the Unitarian crown upon the brows of our beloved city.

A truly great discourse was delivered at the April meeting of the Unitarian Club, as so many of the very highest utterances have first been spoken there. It was the address by Dr. Felix Adler of New York,—remarkable from its condensed power and simplicity, its clear analysis of a profound philosophy, and its personal expression of the admiration, indeed devotion, of a Jew to the great Master, of whose influence and teaching for over eighteen hundred years his own race has been bereaved.

A great loss to the personal and executive power of Unitarian activities has befallen us in the death of Mrs. Mary Hemenway. She was the promoter and supporter of so many noble enterprises, and she gave to each so much of her own thought and earnestness, that it seems impossible to supply her place.

Burlington, Vt.—A correspondent says: "When Mr. Horton, in his admirable sermon at the installation of our pastor on the 10th of October last, made the statement

that the walls of prejudice were falling down, we little thought that in less than six months we should see its verification here among us to such a degree. Mr. Metcalf has been received by the clergy of other denominations as a 'man among men'; and it was an unusual sight to see at a Unitarian church sociable the pastors of two Baptist churches, one Methodist, one Congregational, and one retired Congregational minister, also the wives of two of them. Still more unusual was the baptism by immersion by our pastor at the First Baptist Church, through the courtesy of its pastor and authorities, of one who wished to unite with us. But to go back a little: when our pastor began work, he found the Sunday-school with eleven teachers and an enrolment of one hundred and ten scholars. He immediately began to hold weekly teachers' meetings, which are well attended; and with the one-topic lessons, which have proved much more satisfactory than the old go-as-you-please method, the Sunday-school has grown, till on April 1 we had seventeen teachers and one hundred and sixty-six names on the roll. Easter Sunday the evening service was given up to the children; and the service issued by the Unitarian Sunday School Society was used, and brought out an audience which filled the house even to the galleries. The service Easter morning was attended by forty Knights Templars in full regalia, which added much to the impressive service. The able discourse was listened to with closest attention. The church was decorated with palms and Easter lilies; and very noticeable was the Maltese cross sent by the Sir Knights, with their motto, "*In Hoc Signo Vinces*," in purple immortelles, on the background of carnations and lilies. At the annual meeting of the society held March 19 the reports showed the society to be in flourishing condition, with a substantial balance in the treasury. From the pastor's report we learn that he had been away only one Sunday, and that most of the time he has preached two sermons a day to congregations averaging three hundred, besides making three hundred parish calls. He has also held four religious inquiry meetings, at which he has given an informal talk concerning the main points of Unitarian belief, which have been largely attended, and with such good results that on Sunday, April 1, the right hand of fellowship was extended to forty-six and the rite of baptism administered to twenty-eight of these and to four children. Very many from other churches were present, and it was a day never to be forgotten. Truly, since Mr. Metcalf has been with us there has been a great spiritual awakening; and, surely, the "Spirit of the Lord is upon us." *Christian Register.*

Cleveland, Ohio—The Unitarian church here, under the inspiration of its two pastors, Miss Marion Murdock and Miss Florence Buck, is a busy hive of activities. Besides its regular Sunday services, it has a Sunday-school (with a teachers' meeting), a Ladies' Society, a Unity Club, an Emerson Study Class, a Young Ladies' Circle, a Lend a Hand Club, a Young Men's Debating Society, and a Postal Mission.

Concord, N.H.—The annual meeting of the Unitarian society was held Tuesday evening, March 6. Officers for the ensuing year were elected as follows: Charles C. Danforth, moderator; Thomas B. Little, clerk; F. S. Streeter, George F. Underhill, L. C. Merrill, Miss M. A. Downing, and Mrs. William W. Hill, Prudential Committee; Geo A. Foster, treasurer and collector.

Interesting services were held on Easter Sunday. The church was beautifully decorated with palms, cut flowers, and Easter lilies; and the music was appropriate for the day. The pastor, Rev. Frank L. Phalen, preached a strong and earnest sermon from the text, Job xiv. 14, "If a man die, shall he live again?"

At 4 P.M. a special Easter service was held, at which an interesting programme was given, consisting of selections by the choir, remarks by the pastor, and carols by the Sunday-school. The new Easter service was used, and the carols were sung with much spirit. The Easter offering of the Sunday-school to the Children's Mission (Boston) was $9.85.

The annual collection for the American Unitarian Association was taken at the morning service. It was announced on the preceding Sunday; and during the week Mr. Phalen sent a circular letter to every member of the parish, explaining the object, work, and needs of the Association, and closing as follows: "I confidently appeal to you to renew your generous aid to the Association. Let us not fall behind the efforts of past years, but continue to give proof of the value we put upon our faith by the enthusiasm with which we support and diffuse it,"—also enclosing an envelop in which to put the contribution. The result of this was very satisfactory, the amount contributed being $206.15 by the society and $50 by the Women's Alliance.

Erie, Pa.—The Universalist church is experiencing a great renewal of life under the leadership of Rev. Howard MacQueary. Thirty-six new members joined the church at Easter. The number of families interested in the church has been doubled since Mr. MacQueary came early in the winter.

France.—An article in the last *Contemporary Review*, written by a "French Official," says, "The form of belief which is gaining most ground in France is Unitarianism, which is professed already by many of the intellectual élite of the French nation."

Jackson, Mich.—The spring meeting of the Michigan Conference was held here on April 24 to 26. The programme included sermons by Rev. H. Digby Johnston of Grand Rapids, Rev. W. W. Fenn of Chicago, and Rev. Reed Stuart of Detroit; two devotional meetings, led by Miss Bartlett of Kalamazoo and Mr. Sunderland of Ann Arbor; and papers by Mrs. Sunderland, Rev. G. W. Buckley of Sturgis, Rev. W. D. Simonds of Battle Creek, Rev. Giles B. Stebbins of Detroit, Mrs. I. M. Turner of Grand Rapids, and Rev. T. B. Forbush of Chicago.

Kennebunk, Me.—The work in the Kennebunk church is going on in a very satisfactory manner. The attendance at both morning and evening services has steadily increased the last year and a half, the vestry in the evening being often filled to its utmost capacity. Mr. Prescott's remarks are always helpful, and the service attracts many of the young people of the village. In the Sunday-school there has also been a steady and healthy growth. No sensational methods have been employed, but classes have steadily gained in numbers, until the average attendance is about one hundred; and there is a demand for more teachers. There is a large Bible class under the leadership of the pastor, having among its members a goodly number of young men, who show a marked interest in liberal thought and are becoming a valuable factor in church work. A pleasant custom which is observed by all, from the youngest to the oldest, is giving each Sunday either a passage of Scripture or some short and appropriate selection.

The Sunday-school concerts are of much value in maintaining the interest of the school. The services prepared by Mr. Horton have been used with success, the recitations by the scholars are well prepared and given in a pleasing manner, and the singing is well rendered and spirited. The Easter concert was one of the best, and was well attended, notwithstanding a severe rainstorm, as was also the morning service, when a large audience listened to an excellent sermon from the text, "If a man die, shall he live again?" and enjoyed the special music by the choir and the floral decorations, which were unusually fine.

The Young People's Guild takes charge of the evening meeting once a month. The subjects are well chosen, and the meetings ably conducted, the well-filled vestry testifying to the interest in them. The guild has been quietly at work through the winter, ministering to the wants of the needy among us, distributing many gifts of clothing and other necessaries of life.

Quite a large class meets with the pastor Wednesday evenings for discussion of some of the important topics of the day, and is much enjoyed by all who attend. The textbook used at present is the series of lectures given before the Brooklyn Ethical Association for 1893. On one of the evenings Rev. N. P. Gilman of Boston gave a talk on "Profit-sharing," which was very interesting to all who were present.

Lawrence, Kan.—We have received an interesting letter from Rev. John S. Brown, whose Post-office Mission work shows such remarkable results. Mr. Brown is always glad of recent numbers of the *Unitarian*, which he can distribute throughout his State. We quote from his letter:—

"I have, since the year commenced, been working an exchange of denominational papers with orthodox ministers, proposing to exchange the *Christian Register* with the papers they are taking. An Episcopal minister writes me: 'Your kind, fraternal letter, with the accompanying *Christian Register*, came duly to hand, for all of which accept my thanks. You are quite right. We stand together in dealing with wickedness, in whatever form it may appear, and are seeking after and standing up for *truth*. I hail with joy any man or number of men who band themselves together for the common good, and mentally shake your hand, and offer you my best wishes and God's blessing. I shall be pleased, as you suggest, to exchange papers.' I find that since April 15, 1893, I have distributed over eleven thousand papers, sermons, tracts, etc., affirming and illustrating our Unitarian gospel,—the glad tidings which Jesus proclaimed nineteen centuries ago in the land of Palestine. I have received from various sources (a large part coming from personal friends) some $125, and have expended as much for stamps and things necessary for carrying on my work. I shall need for this year $150 to carry on the work as vigorously as I would like. It seems to me that among all our societies interested in this Post-office Mission work that amount might be forthcoming."

Manchester, N.H.—The resignation of Rev. W. H. Ramsay has been received with sorrowful acquiescence by the Unitarian society. The great popularity of Mr. and Mrs. Ramsay, and their deep and abiding hold upon the hearts of the people, has been shown in many delicate ways. No more striking exhibition of the affectionate manner in which the retiring pastor and his wife are regarded by their people could have taken place than that at the final farewell gathering. From eight o'clock in the evening until a late hour the rooms were full to overflowing; and, as the last of the well-wishers departed, a testimonial of esteem and affection signed by over one hundred and fifty members of the society and accompanying a well-filled purse was handed to Mr. Ramsay. The only wish of the congregation here is that Mr. Ramsay's sterling qualities of heart and mind may speedily

be drawn to a successful ministry in such an important field as that for which he is eminently fitted.

Marietta, Ohio.—The Unitarian church here is well organized, and active in a variety of ways. Besides its regular Sunday services and its Sunday-school, it has a Unity Club, a Sewing School, a Ladies' Aid Society, a Social Circle, a Young Ladies' Lecture Committee, a Boys' Club, a Post-office Mission, and a Reading Circle. Under the efficient leadership of its present pastor, Rev. George B. Penney, the church is advancing to new prosperity.

Mt. Pleasant, Mich.—A Unitarian mission service was held in Mt. Pleasant, April 3, 4, 5, and 6, conducted by Rev. Caroline J. Bartlett of Kalamazoo and Rev. H. D. Johnston of Grand Rapids. Through the efforts of Miss Bartlett and Mr. Johnston the interest of the liberal thinking people has been aroused, and the woman's society has been reorganized with a large increase of membership.

Mt. Pleasant and Midland have united in a movement to engage a minister to take charge of the two churches.

The society in this place is now fairly revived, and needs only a good organizer to finish putting it in a flourishing condition. Rev. Moore Sanborn of Detroit has preached here several Sundays, and the church would be very glad to secure him as its pastor. Prof. Bellows of the Normal School has occupied the pulpit several Sunday evenings.

Newton Centre, Mass.—The Newton *Circuit* of March 31 gives the following account of the Unitarian society of this place:—

"The first religious service was held Nov. 11, 1877. Rev. Dr. Rufus P. Stebbins came; and the society was organized April 21, 1878. During his ministry a small house of worship was erected, and the work and influence of the church warmly commended to the community. He died Aug. 13, 1885, and left here a good work well done and a blessed memory.

"He was succeeded by Rev. Mr. Wheeler, and he by Rev. Mr. Bowser. During the latter's ministry the church building was enlarged, and convenient and attractive parlors and social rooms added to the structure.

"The present pastor, Rev. B. F. McDaniel, took charge Sept. 1, 1893. The officers are: Charles Everett, president; A. C. Ferry, clerk; A. J. Blanchard, treasurer; E. B. Tarbell, Moses G. Crane, and L. C. Melcher, executive committee.

"The Stebbins Alliance is the Woman's Aid and Missionary Society. The president is Mrs. Edwin Melcher, and the secretary is Mrs. Corken.

"There is a dramatic club which has given several excellent entertainments the past season.

"Two societies of King's Daughters carry on charitable work. Under the leadership of two ladies, these girls and young women do a great deal of good in a pleasant way.

"Teachers' meetings are held by the pastor on Friday evenings for the study of the Bible and to devise work for the Sunday-school. The Emerson Class, led by the pastor, meets on Tuesday evenings for the study of the writings of Emerson and the questions presented in them. Membership is open to all, irrespective of church connection.

"The Sunday work of the society includes the morning service at 10.30, the Sunday-school at 12, an evening lecture-room talk and social religious meeting in the parlors, and a vesper service at 4.30 on the last Sunday in each month. This service takes the place of the evening meeting of that day.

"This society believes in cultivating the social side of life. An interval of fifteen minutes between the close of the morning service and the assembling of the Sunday-school is devoted to social intercourse. Strangers are heartily welcomed."

Oak Park, Ill.—Unity Church held its annual banquet and parish meeting Monday evening, March 26. Covers were laid for one hundred and twenty-five. Reports were read from all the organizations connected with the parish, which showed them all to be in a flourishing condition. These organizations are the Sunday-school, the Ladies' Social Union, the Y. P. C. U., the King's Sons, the King's Daughters, the Juvenile King's Daughters, the Young Ladies' Saturday Night Club, and the Study Club. Three of these societies have been formed during the year. The Sunday-school numbers one hundred and twenty, and reported receipts and expenditures amounting to about $150 each, with a balance on hand of nearly $250. The Ladies' Union, receipts of $390, with a balance of $125. The Y. P. C. U. has fifty members, with an average attendance of forty, and has $50 in its treasury. The treasurer of the parish reported a revenue of $3,488.94, with all bills paid and a small balance. $100 had been paid to the pastor, Rev. R. F. Johonnot, in addition to his regular salary. $165.29 has been given for charitable purposes, and also $35 for missionary objects. The pastor's report showed twenty-five members added to the church, and eighteen new families to the parish. The Study Club has held weekly meetings since November 1, under the leadership of the pastor. Meetings of the Sunday-school teachers have been held weekly. An interesting feature of the meeting was the reading of the reports of the Juvenile King's Sons and Daughters by their presidents, aged eleven

and nine years respectively. The parish is without a cent of debt, and full of enthusiasm over the prospects for the coming year, which is expected to be the best in its history.

Pacific Coast Conference—The tenth session was held in San Francisco April 10–14. Rev. Messrs. Horatio Stebbins, D.D., and C. W. Wendte, in turn, presided, in the absence of the president, Hon. Joseph Shippen of Seattle, who was greatly missed. The treasurer reported $1,268.34 contributed by the churches to the conference. Rev. C. W. Wendte, as superintendent of the American Unitarian Association, reported concerning the missionary interests of the coast, in the main encouragingly, and gave a summary of statistics recently collected by him. Twenty-two societies out of twenty-seven made returns. The number of families enrolled were shown to be 2,130; average Sunday-morning attendance, 3,229; average evening attendance, 1,306; value of church property, $454,015, on which there is $94,463 of indebtedness. During 1893 there was raised for current expenses the sum of $56,-125.21,—for land and building purposes, $25,012.90; and $4,225.45 was raised for other local purposes. The contributions to denominational interests amounted to $1,825.45. From denominational treasuries some $8,740.15 was received. The number of Sunday-school pupils enrolled was 1,732; average attendance, 1,259; number of teachers, 221; number of library books, 4,640. The report concluded with the statement that eight years ago there were but six Unitarian churches on the Pacific Coast, with about eight hundred families and $150,000 worth of property, showing a most remarkable increase, as seen from the figures, previously quoted for 1893.

A discussion on the advisability of establishing a denominational divinity school at Berkeley, the seat of the State university, took up the early part of the afternoon session, and was finally referred to a strong committee. Mr. C. A. Murdock reported concerning the *Pacific Unitarian*, our vigorous monthly newspaper. It circulated twelve hundred copies, and was $236 in arrears. The amount was voted from the conference treasury; and the paper will go on, and soon be, it is hoped, on a self-supporting basis. Rev. L. W. Sprague gave some account of the work done by the Unitarian headquarters in San Francisco, maintained jointly by the American Unitarian Association and the conference. Reports followed from twenty-three churches of our order. Many of them were very interesting, and, when one considers the state of the times, surprisingly good. We sadly missed the presence and word of Rev. Messrs. A. J. Wells, J. F. Dutton, E. M. Wilbur, H. G. Spaulding, G. H. Greer, and other of our fellow-workers on this coast whom home duty kept away.

Next came the intellectual part of our feast. Rabbi S. H. Sonneschein, now settled over a synagogue in San Francisco, read a paper on "Unitarianism as manifested by Judaism," and was followed by Rev. T. H. Horner, who traced it in early Christianity, and Rev. Mrs. E. T. Wilkes, who took up its history down to Channing's day. In the evening Dr. Eli Fay gave a powerful sermon, with that fire of delivery which is so characteristic of his pulpit efforts.

The second day was chiefly devoted to two sessions of the Women's Pacific Unitarian Conference, presided over by the retiring president, Mrs. S. K. Lothrop, and Rev. Mrs. E. Tupper Wilkes, assistant pastor of the church at Oakland, who succeeds her in that office. The various reports were quite encouraging, especially that of the Post-office Mission work performed by the Channing (San Francisco) and Portland Auxiliaries, read by Miss Elizabeth B. Easton and Miss Davison. A bright account of her visit with other delegates to the Conference of Unitarian Women at Chicago was read by Mrs. Horace Davis. Greetings were sent to the Women's Western Unitarian Conference and the National Alliance of Unitarian Women. The most notable action taken was the unanimous vote by which the Pacific Coast Women's Conference joins the National Alliance,—a course long in abeyance, but now adopted with the utmost cordiality.

The papers read were all excellent. Mrs. T. L. Eliot of Portland sent an essay on "Woman in Church Charities." Rev. Caroline E. Norris, recently settled over our new society in Los Gatos, Cal., made an excellent impression by her paper on "The Home and the Church." Mrs. Harriet K. Fay of Pasadena spoke on "Woman's Work in the Parish," and created quite a breeze by her spirited attack on church fairs and entertainments. Altogether, it was a notable session.

During the next two days the sessions of the main conference were resumed, those of Friday being held in the Second Church in San Francisco, which Rev. Mr. Van Ness called into being and Mr. Sprague is carrying on so successfully. Prof. M. B. Anderson of the Stanford University treated of the Unitarian Movement in Literature; Rev. Dr. T. L. Eliot, in Philanthropy and Reform; Hon. John Irish, in Politics. Rev. J. H. Crooker spoke with his usual clearness and force on the Theological Method of Unitarianism; Rev. E. B. Payne, on its Idea of God; Rev. George R. Dodson, on Evil; Rev. Mrs. Lila F. Sprague, on Jesus; and Rev. J. H. Garnett, on Immortality—excellent papers, all of them.

The meeting of the Sunday School Union

was interesting, and covered the usual range of topics. A thoughtful paper on "Theism and Agnosticism," by Rev. E. M. Wilbur, and one on "The Religious Aspects of Modern Science," by Prof. J. Carey Jones of the California University, were followed by a brief presentation of "The Higher Criticism," by Rev. J. H. Crooker, and a well-considered essay on "Comparative Religions," by Rev. W. E. Copeland of Salem, Ore.

The last day was given to tributes to eminent representatives of our faith. Rev. C. W. Wendte spoke on Channing; Rev. G. H. Rice of Stockton, on Parker; Rev. U. G. B. Pierce of Pomona, on Emerson; and Rev. Dr. Stebbins, on Martineau. With bright, strong papers on "Unitarianism in Orthodox Christianity," by Rev. A. G. Wilson of Spokane, Wash., and Rev. S. Slocombe of Cayucos, Cal., the formal exercises closed. Rev. L. W. Sprague spoke in a hopeful strain of the outlook for our cause; and Superintendent C. W. Wendte, who presided, uttered a few heart-felt words of farewell. Rev. J. S. Thomson of Los Angeles preached at the First Church the closing sermon, on "The fire shall try every man's work, of what sort it is,"—a powerful, searching word, that fitly closed an interesting session. The charming hospitality of the San Francisco churches should be mentioned. The local newspapers gave excellent reports of the proceedings, and so spread the good news everywhere.

Pasadena, Cal.—On March 22 this city lost by death one who was perhaps its most distinguished and beloved citizen, Hon. Amos G. Throop, familiarly and affectionately known as "Father Throop." He was for more than forty years a resident of Chicago, where he became wealthy, and was widely honored, useful, and influential. About ten years ago health considerations brought him to California. Here he has used his money most generously for many good causes, particularly for the advancement of Universalism, in which he was a firm and ardent believer. He made generous donations to several Universalist parishes in Southern California, but especially to that in Pasadena. He also established here an institution of higher education, called the "Throop Polytechnic Institute," which he endowed to the extent of $200,000.

Philadelphia, Pa.—The activities of our Spring Garden Unitarian society have been of an unusually helpful character during the winter, the services at the morning service being well attended, especially by the younger people, the inspiring sermons of Rev. William I. Nichols being well suited to attract their interest. Following the sermon are the sessions of the adult class, under the care of a committee of their own, which has been very successful in point of numbers,—average attendance, fifty to sixty, and interest manifested. At the same time the Sunday-school services are held in the parlors below, which continues to interest our young people. The one-topic system is pursued in all classes, excepting the infant and oldest class, the time being occupied with Series 3, "Questions for Bible Study," by Rev. Charles F. Dole, in which both scholars and teachers have much enthusiasm.

The oldest class—Channing Club—lately gave an evening's entertainment for the benefit of Tuskegee Normal School, and were able to forward $50 to its treasury. Unity Club has been more than usually successful, the attendance being large and the exercises of a high and elevating character. The club has also had frequent socials, at which all were made welcome, especial care being taken to reach the new members and the occasional visitor, with very satisfactory results. Sunday evenings the pulpit has been occupied by prominent men, who have given addresses on topics of live interest to our community, such as municipal reform in the leading branches of our city government, how to deal with the criminal classes, temperance, forestry, etc.

Pittsfield, Mass.—Our pastor, Rev. Carl G. Horst, is doing excellent work in bringing our church and the so-called evangelical churches into closer fellowship. Unity Church recently united with six other churches in a series of special meetings under the direction of Rev. Frank Russell, D.D. Mr. Horst was invited by his brother ministers to draw up resolutions concerning Dr. Russell's work in our city. The following were adopted unanimously at the March meeting of the Ministers' Club:—

"We, the members of the Pittsfield Massachusetts Ministers' Club, having heard with great interest and pleasure the several addresses of Rev. Frank Russell, D.D., desire to express our high appreciation of his work in our city. We recognize Dr. Russell's plan of reaching all sorts and conditions of men as most admirable. And

"*Whereas* we believe that the time has come for churches of different denominations to unite forces in building up God's kingdom on earth, and

"*Whereas* we believe that Dr. Russell's method of doing united Christian work is of unequalled excellence, and

"*Whereas* we believe that lasting good to the community will result from faithfully executing the plan set forth by him, be it

"*Resolved*, That we will enter heartily upon the work laid out for us in the various districts agreed upon.

"*Resolved*, That we will, to the best of our ability, carry out Dr. Russell's plan, whereby every individual within our bor-

ders may be brought under the influence of the gospel.

"*Resolved*, That we heartily recommend these stirring addresses by Dr. Russell on co-operative church work, which, wherever given, cannot fail to create such a spiritual impetus as will hasten the time when all men will know themselves as members of one family, whose head is God.

"W. W. Newton, President (Episcopal); Carl G. Horst, Clerk (Unitarian); W. V. W. Davis (First Congregational); I. C. Smart (South Congregational); H. S. Johnson (First Baptist); John F. Clymer (Methodist Episcopal); J. E. Cross (Advent Church)."

The series of denominational lectures under the auspices of the G. G. S. still continues, and the meetings are largely attended. Thus far we have had ten lectures, the last one being by Prof. Theodore F. Wright of the New Church Theological School, Cambridge, Mass., who spoke on "What does Swedenborgianism stand for?"

Easter new members were received into the church by the right hand of fellowship, and our annual collection for the American Unitarian Association was taken up.

Salem, Mass.—The Essex County Unitarian Club had a very interesting and inspiring meeting at Hamilton Hall on Thursday evening, March 29.

It was Ladies' Night, and one of the addresses was given by Rev. Anna Garlin Spencer of Providence. The other address was by Rev. E. L. Rexford, D.D., of Boston.

The subject of the discussion was "The Thought of God," and was treated by both speakers in a very able and interesting manner. The club is in a flourishing condition.

Shelbyville, Ill.—An anti-saloon reunion was recently held at the Unitarian church, which brought together a good representation of the temperance people, not only of the town, but of the country for a long distance around. All had dinner together at the church; and afterward there were addresses, singing, recitations, plans for the future, etc. Rev. Mr. Douthit has been speaking on the A. P. A. movement, deprecating its motives and methods, and urging the need of cultivating friendship instead of enmity between Catholics and Protestants.

Sturgis, Mich.—The Unitarian work organized here two years ago by Rev. George W. Buckley has prospered to an unusual degree. Ably seconded by his wife, who is a natural organizer, Mr. Buckley, by his scholarly discourses and broad treatment of important public questions, has largely overcome the suspicion which at first the movement drew upon itself, until now the Sturgis Unitarian Society is gladly recognized in the city as one of its most hopeful and efficient working factors. The growth of the society has naturally been slow; but it has been a healthy growth, and now includes prominent public men, school-teachers, and many others whose membership gives weight and increasing influence to the work. The meetings of late have been held in a larger and more comfortable hall, and at the special Easter services a large room adjoining the hall had to be thrown open to accommodate the dense crowd that sought entrance. The local press gives frequent and unsolicited notice to the movement, and its prosperity seems now an assured fact. Recent issues of some of the papers speak of "religion becoming a vital truth to those who hear Mr. Buckley's sermons," and congratulate the society on its promising endeavors.

Washta, Ia.—Rev. Mary A. Safford preached at this place Sunday, April 1. By special request the preacher took for her subject "The Real Hell." The gist of the sermon was to show that wrong-doing was a violation of law, and that retribution was its natural outcome. Miss Safford continues to draw a good audience. A collection was taken up for home missionary purposes, and was well responded to.

Wilmington, Del.—Rev. Alexander T. Bowser was installed pastor of the First Unitarian Church of this city April 6. The church was tastefully decorated with palms and flowers; and the exercises, which were very interesting and impressive, were attended by a large congregation.

The services began with an anthem sung by the choir, after which the congregation repeated the Lord's Prayer in unison, led by Rev. William H. Johnson, who recently resigned the pastorate of the church to accept the pastorate of a church at Cambridgeport, Mass. The Scripture lesson for the service was read by Rev. D. W. Morehouse of New York, secretary of the Middle States Conference of the Unitarian Church. A solo, "Guide us with thy Heavenly Light," was sung by Miss Wales. The installation sermon was preached by Rev. James H. Hodgins of Germantown, Pa. The prayer of installation was offered by Rev. D. W. Morehouse; charge to the minister, Mr. George W. Stone; address to the people, by Rev. William H. Johnson.

Never esteem anything as of advantage to thee that shall make thee break thy word or lose thy self-respect. Remember this: that there is a proper dignity and proportion to be observed in the performance of every act of life.—*Marcus Aurelius.*

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